THE CHURCHMAN.

VOL. XI.—NO. 24. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 544.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, AUGUST 21, 1841. BY JAMES A. SPARKS, 111 NASSAU-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

MEMOIR OF THE RIGHT REV. ALEXANDER JOLLY D. D., LATE BISHOP OF MORAY.

By the Rev. Patrick Cheyne, M. A

Alexander Jolly was born at Stonehaven, the county town of Kincardine, on the 3d of April, 1756, of pious parents, who brought him duly to holy baptism, and from that good beginning endeavored to bring him up in GOD's "steadfast fear and love," aided in their good work by the excellent clergyman to whose congregation they belonged. And never was pious carefulness more highly blessed, or more richly rewarded; for the object of it afforded, in his after-life, a beautiful example of baptismal grace working in due season, and producing, in constantly progressive measure, "the fruits of righteousness and true holiness," free from those grievous falls which so often check the growth of the divine principle in the soul, and plant thorns in the path which might have been pleasantness and peace. It may be truly said, that his path was "as the shining light, which shineth more and more unto the perfect day."—Trained from his youth up in the calm and orderly methods of the Church, his mind was insensibly attuned to the harmonies of her system, so that his piety exhibited none of that harshness and constraint, which is generally acquired from the self-willed religion of the day. It seemed, so to speak, a garment fitted for him, always graceful because natural. Those who knew him in youth and in age say, they remember no time when he was not "venerable;" yet, as indicating the singular attractiveness of his character—an attractiveness derived from the tone of his religion—no one ever knew without loving him; and the more intimately he was known, the more affectionately was he beloved. His character, in its formation and development, belonged entirely to the Church; and many who admired it were unconsciously doing homage to a spirit which they did not comprehend, and to the result of principles they disliked, as knowing nothing of them but the name, which prejudice had taught them to associate with thoughts of coldness and formality.

The friend and biographer of Bishop Jolly remarks, that "he seems to have devoted himself to the service of the Church in the earliest dawn of his reason." It is not improbable, indeed, that he may have been offered to the LORD, like Samuel, from his very birth; it being no unusual thing with pious parents to resolve, upon the highest and holiest principle, to dedicate one at least of their sons to the sacred ministry, in that period of distress and persecution, when the Church in Scotland could not, without the greatest difficulty, find men self-denying and devoted enough to watch over the faithful few who adhered to her, and carry on the witness she was bearing for Catholic truth. The eminent sanctity of such a man as Bishop Jolly might seem a visible token of GOD's acceptance of the offering. But however this may be, he certainly did not turn to the ministry of the Church under the secular view of a *profession* merely, but as to the state in which he had a special vocation to serve GOD, Providence leading him, through the tendencies of his own mind, without the smallest influence from any object of earthly hope to mar his purity of intention. He was admitted into holy orders at the unusually early age of twenty, having been ordained deacon in July, 1776, and priest in March of the following year, by Robert Kilgour, Bishop of Aberdeen. Yet few or none, perhaps, in modern times, have come to the service of the altar with more fitting preparation for the sacred office, not in scholastic acquisitions only, which he had diligently pursued, first in the school of his native town, and afterwards in Marischal College, Aberdeen; but in the higher qualifications of gravity and thoughtfulness of mind, piety, humility, devotedness, and separation from the world. The remarkable degree in which he exhibited these qualities, even in his youth, marked him out, no doubt, to his ecclesiastical superiors as a fit person to be entrusted with so "high a function and charge," at an age so much below the usual term of canonical requisition.

Immediately on his advancement to the priesthood, Mr. Jolly was instituted to the pastoral charge at Turiff, in the diocese of Aberdeen, where he continued for ten years, doing all the duties of his office in the most exemplary manner, and pursuing earnestly the course of study which he had marked out for himself, advancing at the same time, by means of his duties and his studies, in the interior graces of the Christian life. At that period the clergy of Scotland had to struggle with manifold privations, and were exposed to no inconsiderable danger in the exercise of their functions. The statutes of 1746 and 1748 had made it penal for any minister of the Episcopal communion to celebrate divine service in any house in the presence of more than four persons besides the members of the household, denouncing the penalty of six months' imprisonment for the first offence, and transportation for the second, and imposing a fine of 5*l*. upon every person who should be present at such illegal meeting without giving information to the nearest magistrate. These rigorous enactments subjected both clergy and laity to the most painful restraint, and many of them to severe personal suffering. They were never perhaps enforced with all the severity which the legislature intended; and when Mr. Jolly entered into holy orders, the persecution may be said, in a great measure, to have ceased, though the statutes were still in force, and every clergyman knew himself to be at the mercy of any common informer, whom personal resentment or other sordid motive might instigate to denounce him to the authorities, who were compelled, however reluctantly, to take cognizance of the charge. In order to avoid incurring the penalties of the act, the clergymen were obliged to assemble their flocks as they best could in "upper rooms," which at first bore no marks of the sacred purposes to which they were devoted, and only gradually assumed the appearance of chapels or private oratories, as the alarm subsided. In an apartment of this sort, forming part of his own "hired house," Mr. Jolly performed divine service for many years both at Turiff and at Fraserburgh.

These hardships arose out of the principles on which the Scottish bishops acted at the Revolution in 1688, and to which they faithfully adhered throughout, till Providence was pleased to open for them a way of release without any compromise of conscience and duty. Every one holding the high Catholic doctrine of the Church recognizes the Scottish branch as a witness for her spirituality as a divine institution independent of the state. But the real point on which the Church in Scotland assumed the position of a suffering witness is sometimes overlooked. It is supposed that she was placed in that position involuntarily, by the violence of an external political power urged on against her by the overwhelming voice of the Scottish people; and that she had no choice in the matter. That she was the victim of an adverse political influence, is true, and equally so that she was rejected by a numerous presbyterian party; but that party was neither the majority of the nation, nor was its voice so omnipotent as to turn the scale of political influence against the Church, had the bishops been willing to pay the stipulated price for the favor of the revolution-government. These venerable men knew perfectly well the nature of the crisis which had arrived, and saw distinctly the consequences of the course they might pursue; and they acted deliberately and from the highest sense of duty. "If you will undertake to serve him to the purpose that he is served here in England, he will take you by the hand, support the Church and order, and throw off the Presbyterians." Such was the message delivered by the Bishop of London, in the name of William of Orange, to Dr. Rose, Bishop of Edinburgh, the representative of his brethren. At this price the Church might have purchased the continuance of her honors and emoluments as an establishment. But the bishops, fully aware of all that they were giving up, unanimously resolved to keep truth and righteousness, and commit the Church to God. From that moment she became a witness not for episcopacy simply, but for a great principle of Christian morality; viz: whether it was lawful in any case for subjects to resist the supreme power, and free themselves from the evils of misgovernment by means of their own devising, without regard to GOD's law. It is too little to say that the bishops were withheld by the oaths they had taken to King James. This was a personal obligation, binding themselves only, and not extending to their successors, who might at any time have freed themselves from persecution by recognising the existing government. But such an act of recognition, as long as James II. or his representative survived, and asserted his claim to their allegiance, could not have been made without *approving* the principle involved in the Revolution of 1688, by which that monarch was dethroned. Hence they continued to witness for the great Christian duty of obedience and fidelity, by suffering patiently the consequences of their devoted adherence to the line of exiled princes who claimed their allegiance, neither resisting the authority actually in possession, nor casting about for expedients to free themselves from the embarrassments in which they were involved by the continued pretensions of the Stuarts. Providence at length put an end to their difficulties by the death of Charles Edward, the grandson of James II., with whom expired the pretensions of his family. A recognition of the existing government on the part of the Church in Scotland, involved no approbation of the revolution-principle. It was in possession; no other power came in competition with it; no one demanded their allegiance but the occupant of the throne; and the bishops and clergy hastened to tender it, pledging their fidelity to him as their king, to whom they had before submitted as having power. They were called "disaffected to the government;" but their disaffection was a very different thing from what is indicated by that term now. They never had made the principles or the policy of government the rule of their obedience; they looked simply to the *rightful* power; and when they transferred their allegiance to the Brunswick line, the only question they considered was the *morality* of the act. Their conduct was wholly uninfluenced by politics, if by politics be meant any principle or rule of action independent of religion and the sense of future responsibility. In the deliberations which preceded this measure, Mr. Jolly, as one of the presbyters of Aberdeen, took a deep interest; and in a speech delivered before the Diocesan Synod he discussed the question in its bearing upon the great principle of Christian morality, for which the Church had so long witnessed. These are the concluding words of his address: "I trust that GOD will not suffer us to run into dangerous error, if we sincerely seek His direction. If we lift up our souls unto Him, He will show us the way we should walk in. If the glory of His name, in the healing of schism, and the preservation and enlargement of His Church, be our aim, and not the acquisition of ease and temporal emolument to ourselves, our designs and intentions are surely right in His sight, and with this single eye we may expect to see our way clearly. Our compliance with the present government will not, I hope, imply our adopting those principles which brought about the Revolution, nor subject us to the guilt of rebellion and resistance; nor yet, in the light I view it, be inconsistent with the principles on which our practice hitherto has been founded, and which are, I believe, the principles of Scripture, as illustrated by the practice of the primitive Church."

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

WHICH IS THE STANDARD?

More than a year, Mr. Editor, has elapsed, since I commenced my essays, and in the course of my observations I have had occasion, by comparing the sentiments of certain writers with themselves, to show their inconsistency. The Assistant Bishop of Virginia, for example, when treating of justification, has warmly recommended Bishop Burnet's work on the Articles, and the Bishop of Ohio has condemned Burnet's views of justification; while the Southern Churchman* and Episcopal Recorder, true to their leaders, if not to themselves, have approved of and republished the sentiments of both the Assistant Bishop of Virginia and the Bishop of Ohio. Again, the author of the "Pastor's Testimony" and the "Walk about Zion," who is one of the editors of the Recorder, will occasionally get together the names of distinguished American no less than English divines, and will adorn them with titles with all the magniloquence of a Channing: and yet, when "justification" is named, he is instantly seized with a paroxysm; with the excited feelings of a monomaniac he exclaims, Oxford! Oxford!—and declares, appealing to the Deity, that by "THE REFORMATION-PRINCIPLES" he stands, and *means* to stand; never stopping to reflect that the great divines on whom he professes to rely, such as Bull, and Jeremy Taylor, and Tillotson, and Chillingworth, and Ravenscroft, and Hobart, are all—all against him, and that if they are right, his appeal to the Deity in behalf of the miscalled Reformation-principles, is altogether and absolutely wrong.

Although, Mr. Editor, my efforts thus far have apparently produced little effect, I cannot say that I despair. Even the fatalist may, in lucid intervals, be persuaded to do homage to the Virgin Queen, who thought that "perseverence might force fate to change her mind." Much more then may a Christian editor be operated upon, whose earnest desire we presume to be to prove *all* things; and who, had he lived in the days of Gamaliel, would doubtless have acted upon the principle, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of GOD, ye cannot overthrow it." I therefore send you an article having relation to the opinions of a prelate who is outwardly by men of *different* castes treated with great respect—Archbishop Secker. I intend to show to your readers what is thought of this exemplary divine by such writers as the Rev. author of "The True Churchman Ascertained," and the Rev. author of the "Walk about Zion," and at the same time by sufficiently copious quotations from the works of the Archbishop to make them acquainted with his doctrinal views. Let them ponder these extracts, and by GOD's help I trust they will be enabled to answer to their satisfaction the inquiry which I have placed at the head of this article, Which *is* the standard? MELANCTHON.

May 8, 1841.

ARCHBISHOP SECKER, ON FAITH, BAPTISM, &c.

"To what writers (says the author of the '*Walk about Zion*,' adopting the language of the 'Candid Examination') is the Christian world so much indebted for learned expositions of *doctrine*, and forcible persuasions to duty, as to *Bull*, Beveridge, Hall, Tillotson, Taylor, Seed, SECKER, and Porteus?" "I would not wish to be understood as desirous of having one rest his belief solely upon human authority; but as we must in *many* instances be dependent upon this, where shall we go with *greater confidence* than to those who have been *most* distinguished for the ability with which they have supported and defended the revelation of GOD?" Chap. v.

"Few men, (says Overton,† p. 36,) it may be presumed, have worn the mitre with more lustre than Archbishop Secker. And there is, perhaps, no writer whose works are more generally recommended to the perusal of the clergy by the present bishops and other dignitaries of our Church. His opinion, therefore, cannot but highly deserve our attention. . . . . . Treating directly on our subject, he addresses the clergy thus: 'To improve the people effectually, ... you must be assiduous in teaching the principles not only of virtue and natural religion, but of the Gospel; and of the Gospel not as almost explained away by modern refiners, but as *the truth is in Jesus*; as it is taught by the Church of which you are members; as you have engaged by your subscriptions and declarations that you will teach it yourselves. You must preach to them faith in the ever-blessed Trinity; . . . . you must set forth the original corruption of our nature, our redemption according to GOD's eternal purpose in CHRIST, by the sacrifice of the cross, our sanctification by the influences of the Divine Spirit, the insufficiency of [our own] good works, and the efficacy of faith to salvation.'"‡

1. The first extract which I shall now make from SECKER's Sermons, is from that in which he comments on 2 Cor. v. 21. "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of GOD in him." "The natural and obvious meaning of these words, interpreted jointly with innumerable other passages of Scripture, is, that our gracious Maker, being desirous perfectly to relieve mankind both from the original bad effects of the fall of our first parents, and the personal guilt of our own transgressions; but perceiving in his unsearchable wisdom sufficient reasons not to do it on such confessions and submissions only as we were able to make; appointed that his ever-blessed Son (who voluntarily condescended to engage in the merciful work) should take upon him the likeness of sinful flesh; and bear for our sakes, inconveniences and sufferings from which otherwise the dignity and the purity of his nature entirely exempted him; that he took upon him the form of man, not only in order to teach the doctrines and exemplify the practice of true religion, which men had almost forgotten; but also to undergo that painful and ignominious death which he foresaw wicked persons, offended by his reproofs, would inflict on him; that this consent of his to be made sin for us, to be crucified as a malefactor on our account, foreknown from eternity, our heavenly Father hath been pleased to consider as a sin-offering made to himself; an acknowledgment on our behalf of the ill desert of disobedience; a satisfaction in our stead to the honor of his justice; and an inducement to bestow on all who shall qualify themselves for receiving it, such *full pardon* as else they could never have had. Thus by making him to be sin for them, he makes them the righteousness of God through him; that is, on account of CHRIST's yielding to be treated as a criminal, *he treats them as no longer criminals*; giving them joyful proofs here of his protecting providence and *sanctifying grace*; and raising them up hereafter from the universal sentence of death to the blessed enjoyment of eternal life." "For observe, no one will ever be ACCOUNTED righteous for his sake, who doth not in fact *become* righteous by his means. And rewarding his incarnation and death by putting sinners into his hands to be made happy, on condition that he should first make them holy, pious and virtuous, doth no less honor to the justice of GOD than to his mercy. And how little soever we apprehend the reasons of what Heaven hath done towards our deliverance; yet as we must perceive the fitness of *all that we are to contribute towards it*, repentance, faith, and obedience; we know very fully as much as we need." Vol. iv. 22, 23, 25.

No person who is conversant with Calvinistic writings, whether they be Sermons, Essays, Comments, or Charges, or appear under the attractive title of the "Force of Truth," can fail to discriminate between their leading doctrine of "imputed righteousness," and the principles here set forth. "Justification (say the advocates of the doctrine—and the passage just explained§ is one of their favorite texts) is a change of our relative state from guilt and curse to pardon and acquittance; sanctification is a change of our nature from death to life. Justification is an instantaneous act, and complete at once; sanctification is gradual, and not complete till death. Justification is by imputation of CHRIST's righteousness to us;" "his merits are made over to us." "Sanctification is by grace communicated to us from CHRIST." "Faith does not save us as it is a sanctifying, but as it is a justifying grace. It justifies as it *entitles* us to CHRIST's perfect righteousness." And this faith is "a single act of the soul," justifying perfectly, the moment its hand "touches the skirt of the robe of our blessed Redeemer's righteousness."

2. The next extract from the Archbishop will relate to the apparent difference which exists between St. Paul and St. James on the subject of justification. "The former saith that men are justified by faith without the deeds of the law; and the latter, that by works a man is justified, and not by faith only. St. Paul means that believers in CHRIST will be SAVED without the observance of the Mosaic law, or the perfect observance of the natural law, to which our sinful natures cannot attain; and St. James means that believers in CHRIST will not be SAVED by their faith singly, without a *sincere* though *imperfect* observance of the precepts of the Gospel." This exposition is entirely at variance with the Solifidian sentiments just quoted. (See vol. iii. 246.)

3. Next as to the use of the terms "regeneration" and "a new creature." "Neither the penitence nor the forgiveness of those who before were initiated into Christianity, and have not since rejected it, is ever expressed in the word of GOD by the phrase of the new birth or new creature, but these are appropriated almost, if not altogether, to our *original admission* into the Gospel state; into which we enter once for all, by one baptism—the laver of regeneration." "Though inculcating perpetually that 'without holiness no man shall see the LORD,' is indispensably needful; yet preaching the necessity of being regenerated as a thing still absolutely wanting to a great part of those who call themselves disciples of CHRIST, is using a language not conformable to that of Scripture, nor indeed of the primitive fathers, nor the offices of our own liturgy, which declares every person who is baptized to be, by that very act, *regenerate and grafted into the body of Christ's Church*." Secker's Sermons, vol. iii. 254–5.

Mr. *Overton* (p. 169) severely rebukes those clergy who, *he says*, deny expressly that "any total or radical change is meant by this work, [of repentance,] and necessary in these days; any thing that in *Scripture phraseology* may be represented by the term conversion *or* regeneration, or spiritual resurrection;" and adds, "If (says a dry nurse of the Church and professed caterer to the taste of the times, Theophilus St. John) we should say to our hearers 'ye must be born again,' we should speak more to your fancy than your judgment." And still Archbishop Secker, who promulgates the same sentiment, "cannot but highly deserve our attention." This, however, by the way: "The only sure evidence (continues the judicious primate) of the goodness of our condition, is the sincerity of an obedience flowing from motives truly Christian. And accordingly, what the apostle calls here in the text (Gal. vi. 15) *a new creature*, he calls in a parallel place of the preceding chapter, (v. 6,) *faith working by love*; and in another, (1 Cor. vii. 19,) *keeping the commandments of God*. So that when he saith, the new creature will avail and nothing else, he saith it on supposition of its being so *completed* as to answer its end; which end, unless we are careful to attain, by exerting the principles of the spiritual life conferred on us in baptism, and growing up in all Christian graces; however great a blessing in itself our sacramental regeneration is, it will be none to us; but we had better not have been born, better not have been new-born, if it only entitles us to privileges that we finally forfeit; and become, to use St. Jude's expression, twice dead. Our Saviour hath told us, that the tree is known by its fruits. And the fruits of the Spirit are the virtues of a holy life." P. 265.

* The late respected editor of this paper, a few weeks before his decease, said that a justifying faith was "a *generic* act, an act that constitutes a radical change in the *affections* of the soul as they pass from the earth to Christ, a point at which having left the former, they seize the latter." *S. C. Sept*. 25, 1840. His views, therefore, may have become modified. The Bishop of Ohio contends that faith is not a generic act; that dangerous error almost necessarily flows from such a doctrine.

† As Overton's book is the storehouse from which partizans derive their authorities, to prove that such divines as Scott and Newton followed closely in the steps of the Reformers, it may be advisable to direct the general reader for information as to the character and value of the work, to Bishop White's "Views," already quoted by the essayist, Tomline's Refutation of Calvinism, pp. 174–8, and Daubeny's "Vindiciæ Ecclesiæ Anglicanæ, in which some of the false reasonings, incorrect statements, and palpable misrepresentations in a publication entitled 'The True Churchman,' &c., are pointed out."

‡ It is wonderful that the Rev. Mr. Overton, instead of lauding, had not castigated his author for omitting in this formal enumeration, "Justification by Faith," which, we are constantly reminded in these later days, is *essentially* distinct from Sanctification. I quote the next passage from the Archbishop's Charge. The reader will please to observe that the words in brackets are omitted by Mr. Overton, his object being to show that the prelate charges many of the clergy of the Established Church with infidelity to their ordination vows. "The truth, I fear, is, that many, if not most of us, have dwelt too little on these doctrines in our sermons: [by no means, in general, from *disbelieving* or *slighting* them; but partly from knowing that formerly they had been inculcated *beyond their proportion* and even to the *disparagement of Christian obedience*; partly from fancying them so generally received and remembered, that little needs to be said but on social obligations;] partly, [again,] from not having studied theology deeply enough to treat of them ably and beneficially; God grant it may never have been for want of inwardly experiencing their importance." *Charge* vi. *vol*. v. 442. *Ed*. 1825.

§ "In explaining such a passage," (says the Bishop of Ohio,) "I know of no more appropriate language than to say of the first part that it expresses the *imputation* of our sin to Christ; and of the second part, that it expresses the *imputation* of Christ's righteousness to us. In any other aspect the verse is not intelligible." But let us, in order to avoid the appearance of making CHRIST literally a sinful being, translate αμαρτια, as we may with propriety, *a sin offering*. (See Magee on the Atonement, *Dissert*. 27.) The antithesis will still be preserved, and the verse will still be intelligible in the following paraphrase: "For God hath made him who was spotless and sinless to bear our sins as a sacrifice in his own body on the tree, that we *in him*, that is in his Body or Church, might bear his image, and thus be created anew in righteousness and true holiness." See *Eph*. iv. 23, 24, and *Gal*. iii. 24, 27. From a comparison of these passages with Gal. v. 4–6, and 2 Cor. v. 17, it is perfectly clear to the present writer, that when we approach the sacrament of baptism with faith made operative by love and are admitted *into* Christ—thus becoming members of his body, we are said to put on Christ, or to put off the old man, and to become new creatures *in* Christ Jesus; that we are then the children of God, incorporated with his family, and of course justified or in a state of favor; that as heirs we *hope*, in consequence of the sanctifying influences of the Spirit, for a final state of favor; but that we may fall from grace and thus lose all the benefits we have ever enjoyed. "Ye have put on the new man which is renewed in knowledge after the *image* of him that created him. (Col. iii. 10.) After that faith is come (by which we are justified) we are no longer under a schoolmaster. For ye are all the *children* of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have *put on* Christ. If any man be in Christ, he is a new creature. Christ is become of no effect unto you, whosoever of you are (or expect to be) justified by the law (of Moses;) ye are fallen from grace. [This was addressed to professed Christians.] For we through the Spirit wait for the hope of righteousness (or justification) by faith. For in Jesus Christ neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love.

For the Churchman.

THE NOTION OF PURGATORY, THE RESULT OF PRIVATE JUDGMENT ON THE TEXT OF SCRIPTURE.

There are two things which we propose to do in this article: First, to settle, on evidence of 'ancient authors,' the respective offices of Catholic Tradition and Holy Scripture to the forming of a Christian's Faith and Belief. Secondly, to show, in a remarkable instance, the danger of exercising Private Judgment upon the Holy Text, in defect of Tradition.

In the early Church, tradition was the teacher; Scripture, the standard of appeal. "Is this part of the rule of faith? Has this come down to us?" Such was the first question asked, by virtue of the office of tradition, when any novelty startled the Christian Church. Novelty must be silenced. But in proving, arguing, deciding, the cry of the Church was "To the law and to the testimony"—"Is it in Holy Scripture?" Tradition was of singular use in *hindering* controversy, by prescription; Scripture was the bar of authoritative appeal, when controversy *had arisen and was persisted in*. The Church argued *negatively* from tradition; she *positively* refuted by Scripture. Now to our evidence. How St. Cyprian regarded Holy Writ, as the standard of proof, is shown by his Scripture proofs, in which he goes through the various points of doctrine relating to the abolition of the law, the person and office of CHRIST, and the discipline of the Church, with a selection of texts in behalf of each of them.

Optatus (A. D. 360) argues against the repetition of baptism: "Now He whose testament we speak of is alive in heaven; therefore, His will must be sought for, as in a Testament so in the Gospel." In like manner, Cyril of Jerusalem: "As regards the divine and holy mysteries of faith, it is necessary that not even a chance word should be delivered in our tradition without the warrant of divine Scripture to the exclusion of mere probabilities or skilfully contrived arguments. Neither give credence to my words, unless they are demonstrated from the Scriptures." Cat. iv. 17. St. Basil: "It is a plain fall from the faith, and a sign of pride either to annul any thing that is Scripture and to add what is not in Scripture," &c. Serm. de Fide. St. Chrysostom: "As a trusty door, Scripture shuts out heretics, securing us from error, in whatsoever we desire; and unless we damage it, we are unassailable by our enemies." In Joann. 58. St. Austin: "If any one, in matters relating to CHRIST or His Church, or any other thing which belongs to faith, or to our life—I will not say if we . . . . . . but even if an angel from Heaven shall preach unto you, *besides* (præterquam) what ye have received in the Scriptures of the law and the Gospel, let him be accursed." Contr. Lit. Petilian. iii. 7. Anastasius of Antioch: "It is manifest that those things are not to be inquired into, which Scripture has passed over in silence. For the Holy Spirit has dispensed and administered to us all things which conduce to our profit." Anagog. Contemp. in Hexem. lib. 8.

Such are some testimonies from the Catholic Fathers, by which Scripture is *proved* to have been 'the standard or record of proof' in the early Church. But to understand how thoroughly this principle was wrought into their minds, one must be conversant with their writings; he must have studied the controversies in which the Fathers were engaged; he must have observed the deliberations and decisions of councils; he must have seized the spirit of the Catholic age: Not a few extracts from those old writings will enable him to do this—he must read and study the originals.

Having thus proved, to our satisfaction, the unrivalled authority of Holy Scripture, as the standard of proof in the primitive Church, we proceed to settle *by evidence*, the relation which tradition sustained to Holy Writ in those same ages of the Church. It is well known that Tertullian recommended tradition, as the shorter way of silencing heresy. How did he then regard tradition? Evidently as a *hinderer* of controvesy *at the outset*. The Catholic Church, he would say to a heretic, has heard of no such doctrine—therefore, it must be wrong. Prove it to be wrong, replies the pertinacious heretic. Then comes the appeal of the Church to Scripture. Thus this same Tertullian deals with Hermogenes, who maintained the eternity of matter: "Let the school of Hermogenes show us that it is mentioned in Scripture; if it is not in Scripture, let it fear the wo destined for those who add or take away." Contr. Herm. c. 22. The testimony of Vincentius of Lerins is clear and explicit; we quote it at large:—"I have made frequent inquiries, and that with much earnestness and anxiety, of a great number of holy and learned men for some definite and general rule for discriminating the truth of the Catholic faith, from the falsity of heretical pravity; and have always got an answer such as this, I may say, from all . . . . . . to fortify my faith in two ways . . . . . . first, by the authority of the Divine Law; next, by the tradition of the Catholic Church. Here some one may ask, Since the canon of the Scriptures is perfect and sufficient, and more than sufficient in itself for all purposes, what is the need of joining to it the authority of the ecclesiastical sense? I answer, Because the depth of Holy Scripture is such, that all do not take it in one and the same sense, but its statements are misinterpreted variously by various persons, so that as many senses seem deducible from it, as there are men to read it . . . . . . On this account it is very necessary, such complicated and various error abounding, to regulate the interpretation of prophets and apostles by the standard of ecclesiastical and catholic sense." Commonit. 1 and 2. Now mark that Vincentius says that he, as well as others, fortified their faith *first* by the authority of the Divine Law, *next* the tradition of the Church Catholic—in other words of his, the Divine Law was the standard of proof; the Church Catholic, the interpreter or teacher. "Vincentius," observes an author of celebrity, "assumes as undeniable, the very doctrine rejected by Romanists, the sovereign and sole authority of Scripture in matters of faith, nor has he a thought of any other question but the further one, how it is to be interpreted. His submission even to Catholic tradition, is simply and merely as it subserves the due explanation of Scripture." But we come to other witnesses; Athanasius distinguishes between tradition as *teaching* and Scripture as *proving* doctrine: "Our faith is correct and is *derived* from apostolical teaching and the tradition of the fathers, *being established* out of the Old and New Testaments." We formerly quoted Cyril, of Jerusalem, as asserting "that not even a chance word should be delivered in our tradition without the warrant of Scripture."—The same Cyril says, "Learn and hold fast thy faith in what is taught and promised; that faith which alone is now *delivered* to thee by *tradition of the Church*, and *established from Scripture*." Athanasius again, in reference to the Apollinarians, says, "Doctrines so unsound as theirs, on the very face of them, ought not to be *discussed* and made much of, lest to disputatious men they should appear really doubtful. They ought to receive this answer, and nothing beyond: 'It is enough that these are not the doctrines of the Church nor of the fathers.' However, lest these devisers of evil should be emboldened by our continued silence, it may be well to bring to memory a few things from the Holy Scripture." Now here it is remarkable (but just to our purpose) that Athanasius, *before discussion* with the heretics, thought it enough for his own and others' satisfaction, to say to them, "Yours are not the doctrines of the Church nor of the fathers;" but *after the discussion* commenced, he deems it necessary to *refute* the heretics by "a few things from the Holy Scripture." He writes with regard to the same heretics—"I have written the above, beloved, though really it was unnecessary, for the evangelical tradition is sufficient; but since you *asked* concerning *our faith*," therefore it was that Athanasius pointed to Scripture *for proof*. With a reference to Theodoret, we will bring this part of our article to a conclusion. In his second dialogue he says, "We will endeavor to persuade Arius to confess the one substance of the Holy Trinity," (a doctrine which was already in the Church, and was taught to her children,) "and we will bring *the proofs* from Holy Scripture." In the third dialogue, when Orthodox has stated the Catholic doctrine of the Passion and Resurrection, Heterodox answers—"The doctrines of the Church should be set forth, not in declaration merely, but by proof. Show me, then, that Holy Scripture teaches this." Upon which Orthodox proceeds to cite the Epistle to the Romans. The sum of the matter is this: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be *proved* thereby, is not to be *required* of any man." This was endorsed by all antiquity. But further: evangelical tradition (of Athanasius) or the tradition of the Catholic Church (of Vincentius) or the Church (of the fathers) was the teacher—the interpreter—the witness and keeper—she added nothing to Scripture for faith; that was not her business;—she put in the first claim to be heard in behalf of Scripture;—amid the heresies that sprung from the abuse of private judgment upon the text of Scripture, her voice went forth to her children, 'Hear the Church.' Her children obeyed and rallied together at the signal; they stood in the old path of the fathers and martyrs, and, in their turn, witnessed the truth to generations to come.

As an illustration of the danger of separating Catholic tradition from her genuine office as a hand-maid to Holy Scripture, we now propose, secondly, to show that the whole notion and doctrine of purgatory was the result of private judgment exercised on the text of Scripture. That the notion of a purgatory hereafter was no received opinion—not even thought of in the first ages of the Gospel—was attempted to be proved in a recent article communicated to the 'Churchman.' The introduction of the first doctrine at all on the subject, (essentially different from the popish,) was shown to be due to Origen, "who, among other platonic conceits, (says Bishop Bull,) vented the conceit of a *general* purification by fire at the last day." It is not difficult to conceive of the process by which a platonic philosopher would arrive at the conclusion of Origen. With a mind predisposed to undue speculation, he would delight in theory, and aspire to be wise above what is written. Origen's other conceit of universal salvation, even of devils, unavoidably led him on into a purgatorial scheme; but even where this conceit was unheard of, there was an apparent difficulty presented to the mind in the sight of multitudes going down to the grave, with habits seemingly unformed either for heaven or hell—neither good nor bad, as we say in common parlance; and of this difficulty, (only apparent,) the sensual, craving impatience of man would propose a solution. Miserable want of faith in the wisdom of GOD! But it did attempt a solution, and to their shame, we have evidence of its utter failure, on the pages of some of the fathers of ancient Christendom. Such speculations are dangerous, when indulged; the event has proved it. But farther:—there are various striking texts of Scripture, which may easily be summoned, by private judgment, to the support of the vague hypothesis adopted by some of the fathers—such as, "The fire shall try every man's work," &c.; "He shall baptize you with the Holy Ghost and with fire." It was on such texts that individuals, in default of Catholic tradition, endeavored to *prove* the existence of a purgatorial fire. That this is the origin of the notion of a purgatorial fire, says a distinguished author, I gather from these circumstances:—first, that they do frequently insist upon the texts in question; next, that they do not agree in the particular sense they put upon them. That they quote them, shows that they rest upon them; that they vary in explaining them, that they had no Catholic sense to guide them. Nothing can be clearer, if these facts be so, than that the doctrine of the purgatorial fire, in all its senses, so far as it was more than a surmise, and was rested on argument, was the result of private judgment

exerted, in defect of tradition, upon the text of Scripture. That these private speculations of some of the fathers, however, were altogether different from the modern Romish dogma, has been fully granted by Cardinal Fisher, who admits that the Romish dogma was an introduction of later times, "*partly from Scripture*, partly from Revelations." In Luther. 18. These revelations were made, by the by, *after* the belief in it, when people felt that some clear sanction was necessary as a substitute for Catholic tradition. Augustine, who approaches more nearly to the present Roman doctrine, speaks thus doubtfully: "Such a suffering too, *it is not incredible*, may happen after this life; and it is a fair question, whether it can be settled or not, whether some Christians, according to their love of the perishing goods of this world, attain everlasting life more slowly or speedily through a certain purgatorial fire?" Euchir. 69. Pitiful St. Austin! that you did not live in our day, when the question has been fully settled, and pronounced an article of faith! In the desperation of Romanists, in their disputes with Catholics, to find arguments for their soul-destroying doctrine of purgatory, they have sought to turn to account the fact that the primitive Christians offered up prayers for the dead in Christ; this pretended argument alone satisfies their ignorant people. But how utterly false their charge is against the primitive Christians, in their solemn public prayers, as praying for the departed *in purgatory*, has been fully shown, again and again, by our Catholic divines. Such bad reasonings indicate the absence of Catholic tradition. All* we are concerned with, however, is to prove, as we have proved, that there was no Catholic tradition for purgatory in early times, and that instead of it, certain texts of Scripture, interpreted by individuals, were put forward as the proof of the doctrine. The practical inference we would draw is, that we should be cautious how we countenance a system of private interpretation of Scripture, which has led not only to Arianism, but to tenets which all Protestants would agree in condemning—such as purgatory, &c.

PHILO-CRANMER.

* For important aid in preparing this article, I am indebted to a divine of modern days.

To the Editor of the Churchman.

Rev. and dear Sir,

I find the following memoranda among the papers of a deceased clergyman of the Church, which, if it will be of any assistance to those compiling a history of the Church in America, is at your service.

"The inhabitants of Connecticut were numbered by the select-men of each township in 1770, and again in 1772, by orders from the General Court. The whole number of white people as were delivered out by the General Assembly in May, 1773, rise to 192,000, and of negroes 6000. . . . . There were 47 Episcopal church houses erected, and above 20 congregations of Episcopalians, which met in the court, town, or schoolhouses, every Sunday, and read the common prayers and sermons. . . . . . The Episcopal clergy were in all 21, who divided their time and labors in the following manner: viz., at

* Stamford, * Horseneck, New Canaan,	Mr. Dibblee.
* Ridgefield, * Ridgbury,	Mr. Townsen.
* Norwalk, * Danbury,	Mr. Leaming.
* Fairfield, * Greenfield, * Northfield, * Poquannock,	Mr. Sayer.
* Stratford, * Northford, * Milford,	Mr. Neeland.
* Ripton, * Northparish, &c.	Mr. Newton.
* Newtown, * Reading, &c.	Mr. Beach.
* Newhaven, * Westhaven, Easthaven, Brentford, * North Brentford, * Guilford, Cohabit, * North Guilford, Killingsworth,	Mr. Hubbard.
* Wallingford, * Northhaven, Meriden, * Cheshire, Mount Carmel,	Mr. Andrews.
* Middletown,	Mr. Jarvis.
* Waterbury, * Northbury, * Westbury, Southbury, * Cambridge, Bethlehem,	Mr. Schovil.
* Darby, * Oxford,	Mr. Mansfield.
Woodbury, * Judea, South Farms, &c.	Mr. Marshall.
* New Milford, * New Preston, New Fairfield, * Sharon, Goshen, Canaan, * Kent, Salisbury,	Mr. Clarke.
* Litchfield, Cornwall, Hartland, The Farms,	Mr. Nichols.
* Symbury, * Salmon Brook, * Scotland, Westerly, Farmington, West Suffield, Windsor,	Mr. Gibbs and Mr. Viets.
* Hebron, Hertford, * Middlehaddam, Millington, Mansfield,	Mr. Peters.
* New London, Mohegan, Lyme,	Mr. Graves.
* Norwich, * Groton, Preston,	Mr. Tyler.
* Pomfret, Canterbury, Plainfield,	Mr. Fogg.

N. B. The asterisks show where churches are erected. Two members of the General Assembly told me, in May, 1773, that the Assembly knew the proportion of each denomination in the colony, and were surprised at finding that one third were of the Church of England, who held nearly half the lands in the province. We had new churches building every year prior to 1774, and new congregations sprung up.

This is nearly an exact account of the Episcopal Church in Connecticut in 1774."

For the Churchman.

Mr. Editor,—The resolution offered to the Board of Trustees of the General Theological Seminary at their last meeting, by the Rev. Dr. M'Vickar, and passed by the Board, touching "the ministerial acts of the Professors in administering the sacraments," &c., has puzzled many of your readers quite as much as yourself. What does it mean? What is its aim? Has anything unauthorized by the Church, been discovered in the administration of the sacraments by the Faculty of the Seminary? If so, why do the Trustees, the guardians of the Seminary, so far forget their high trust as to conceal the *fact*, and say, with perfect *nonchalance*, "we are not responsible?" On the other hand, if nothing has been done contrary to the laws and usages of the Church, by what right has this covert and stealthy censure been passed upon men against whose truth and honor no one *dare bring an open* accusation? In short, we desire to understand this matter. Have new views obtained in the Board of Trustees on the subject of the sacraments? Can the mystic dreams of Coleridge, respecting baptism, have found favor with that dignified body? Will the learned mover of this mysterious resolution, condescend to inform, in plain words,

A PLAIN MAN?

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Tuesday, August 24th.

St. Bartholomew the Apostle.

It has not seemed good to the Holy Ghost to give on inspired record the history of this apostle. He is merely mentioned among the twelve by St. Matthew, St. Mark, and St. Luke. St. John (1: 45, &c.) relates the calling of one named Nathanael, and again mentions him (21: 2) in connection with St. Peter, St. Thomas, the sons of Zebedee, (St. James and St. John,) and two other disciples. Hence it appears reasonable to suppose that this Nathanael was an apostle. As, also, the three other evangelists make no mention of Nathanael, nor St. John of St. Bartholomew, and as there is no record of St. Bartholomew's call under that name, it has ever been the current opinion of the Catholic Church that Nathanael and Bartholomew were different names for the same person, as were Saul and Paul, Simon, Simeon, and Peter, John and Mark, and Levi and Matthew.

Presuming this to be the case, the most particular circumstance related of the saint of the day, is the high encomium pronounced on him by our LORD, "Behold an Israelite indeed, in whom is no guile." (St. John 1: 47.)

Integrity and singleness of heart are traits of the Christian character essential to its genuineness. Guile is at once wicked, disgraceful, and dangerous. In whatever way it may manifest itself—be it in worldly or in spiritual matters—it should be abhorred by all who would maintain consistency of Christian profession, fill a useful and honorable station in society, enjoy the confidence and esteem of the good, or expect to escape the displeasure, and experience the love and mercy of their just and holy GOD.

When he who is a Christian outwardly, has put on CHRIST by baptism, and lives in at least occasional observance of the ordinances of the Gospel, is yet devoted to the world, and finds happiness in courses at variance with evangelical holiness and virtue,—he is a deceiver, and forfeits his claim to honesty and integrity.

When he who makes peculiar professions of sincerity and piety, claims an unusual share of the spirit of the Gospel, affects extraordinary zeal for its doctrines and duties, and yet is indifferent to the due government of his passions, finds in his religion the gratification of a proud and vain-glorious temper, and is wanting in kind and charitable allowance to others,—he is a deceiver. Guile enters deeply into his character, and makes all his professions nothing worth, or rather causes them to heighten his guilt, and increase his danger.

When the punctilious observer of the external duties of religion, and the ready controversialist for the outward order of the Church, is cold, indifferent, or disaffected, on the momentous subjects of the power of godliness, the vitality of faith, and the necessity of the sanctifying influences of divine grace,—he is a deceiver. All his zeal is lost; nay, worse than lost; it dishonors GOD, injures the Redeemer's cause, and brings discredit and hurt upon His holy Church.

When the minister of CHRIST, clothed with a divine commission, engaged in sacred employ, and bound to fidelity by the most solemn vows, has yet a heart unsanctified by grace, and a character but partially formed and influenced by the Gospel, and leads a life devoted to the world and its concerns; when he is mainly anxious to promote selfish ends, temporal interests, personal advancement, or the gratification of love of popular favor and applause; when he suffers himself to be drawn from the straight course of duty, or to be influenced by other than holy and disinterested motives;—he is a deceiver. His guile is of the most wicked and dangerous cast. His office, his vows, the appearance he is constantly obliged to assume, and the professions he must constantly make, aggravate his guilt, and increase the horribleness of the punishment that must ensue.

But let all these, and other characters to whom similar remarks may not be inapplicable, lay to heart the momentous consideration, that although their guile may deceive fellow men, and may so pervert their minds as even to deceive themselves, it *cannot deceive their God*. Fair as may be their present prospects, rich as may be the immediate rewards of their duplicity, or much as they may now felicitate themselves on the success of the deceptions which they are practising; the day will come, when for all this they will be called into judgment, and the inmost secrets of their hearts be fully disclosed. Theirs, then, will be that portion, proverbial for its wretchedness, *the portion of the hypocrite*.

The "*Israelite indeed*,"—the true Christian—"in whom is no guile," who truly feels, and whose life faithfully manifests, all that he professes—in whose heart the Holy Ghost has shed abroad the love of GOD, evinced by the genuineness of evangelical faith, and the sincerity and integrity of evangelical duty—whose aim is the glory of his Saviour, the good of his fellow men, and the everlasting salvation of his own soul—whose only motive is duty, and whose whole course is undeviatingly directed to its discharge, with faithful efforts to attain to a knowledge of its requisitions, and an entire trust in GOD for all the consequences that may ensue:—such a character commands our respect, and fixes our confidence, esteem, and love. Let us not fail faithfully to seek, and diligently to improve, that grace of GOD whereby alone it can be ours. Through the blessed influences of the same grace, the delightful consciousness of rectitude, the esteem of the good, the approbation of our Heavenly Father, and His favor here and hereafter, will be our exceeding great reward.

DIES SANCTUS.

THE CHURCHMAN.

SATURDAY, AUGUST 21, 1841.

For the Churchman.

WINE AT THE EUCHARIST.

Mr. Editor,—I have had occasion to know that the wine often employed for sacramental purposes, especially in the country, is a base mixture of whiskey, flavored by some essential oil, and colored by drugs, and probably not containing a single drop of the juice of the grape. Now, will you favor me with replies to the following questions, if compatible with your other engagements?

1. Is there any thing in reason or Scripture, forbidding us to employ the unfermented "fruit of the vine," or pure grape juice, if it can be obtained?

2. Does not the phrase "fruit of the vine," used by all the evangelists, seem to imply that something different from alcoholic wine was employed at the institution of the Eucharist?

3. Does not the fact that the supper was instituted at the feast of the Passover, when nothing fermented was allowed, lend support to this opinion?

4. Is not the same view corroborated by the remark of our Saviour, "I will drink no more of the fruit of the wine, until that day that I drink it *new* in the kingdom of GOD?" (For, supposing that fermented wine was used on that occasion, as we read, that "no man, when he has drank *old* wine, straightway saith the *new* is better," where could be the relevancy of the remark? For when *fermented* wine is compared with itself, the *old* is better than the *new*. But supposing it was *must*, or unfermented wine, which was used: this, it is well known, *is best when new* or fresh, and the better, in proportion as it is new. The nature of the idea which JESUS meant to communicate, was, that the heavenly communion and feast would be far superior to their earthly one. In order to illustrate this, he employs wine as a symbol. Better wine than they had been drinking, would be the symbol then of higher happiness. But if they were drinking fermented wine, will you tell me, why the Saviour mentions the *new* as the *better*, for surely the idea of better is implied? But if they were drinking *must*, which must have been some six months old, then to mention the *new* fruit of the vine that they would drink in the kingdom of GOD, would make the sense altogether apposite—as new and fresh *must*, is always better than the old.)

5. Where alcoholic wine is employed at the Eucharist, is there any objection to mixing it largely with water, and was not this extensively practised by the early Christians?

6. As the term *wine* is not used by any of the evangelists in their account of the institution of the Eucharist, but "the fruit of the vine"—and as many Christians have conscientious scruples against using the strong alcoholic and fictitious compounds, which go under the name of wine, though they contain little or none of the juice of the grape—would not the design of this sacred ordinance be fully met by substituting for these spurious mixtures, the pure unfermented "fruit of the vine," which is now imported by Pomeroy, and others of this city, in quantities sufficient to supply all the churches in the land?

7. Does not the injunction of the rubric, that "none of the consecrated bread and wine shall be carried out of the church," but that "the minister and other communicants shall reverently eat and drink the same," seem to require that something more appropriate than intoxicating wine be used on this occasion?

A LAYMAN.

We confess that we recoil with an instinctive aversion from the association of the Wine and Temperance questions, as they are popularly agitated, with the institution of the Eucharist; and if our readers who sympathize in this feeling are disposed to blame us for admitting the above queries, they must remember that we have not always the choice of our subjects, but are often compelled against our inclinations to follow the tortuous current of public sentiment. The use of wine in the Eucharist is again occupying a large share of public attention, and the expedient referred to in the above queries is becoming extensively adopted in the denominations around us. As this is the case, and as the queries come to us from a responsible source, we do not feel at liberty to decline them.

A few years ago an attempt was made, growing out of the Temperance movement, to abolish the use of wine in the sacrament. The juice of currants, or apples, or some other indigenous fruit, or even water itself, might, as was gravely and publicly argued, with good reason be substituted for the juice of the grape. Now the effort is to abolish the use of wine or the fermented juice of the grape, and to substitute in its place the unfermented juice of the grape, large quantities of which (in the form of a syrup to be diluted for use) are actually imported for sacramental purposes. The former plan was so open and palpable a violation of a divine institution, that its advocates were driven to abandon it. The present scheme is more plausible; it professes to be a punctual and faithful conformity to the orignal institution, and is capable, to give it its due, of being supported by nearly as specious arguments as are brought for the necessity of applying water in baptism to the whole body instead of the head. The above questions are designed by an ardent member of the Temperance Society to bring this new expedient before our readers; and although we think the introduction of them is calculated rather to injure than benefit the Temperance Society, yet we have bestowed on them a dispassionate consideration, and shall answer them according to our ability in the order in which they occur.

I. The answer to the first question must depend on the meaning of the expression, "fruit of the vine." In the course of our limited reading we have found but two meanings attached to it by critics and commentators. The one makes it a periphrasis for wine, parallel to the γονος αμπελου of classic Greek. The other makes it a Hebraism for the cup, or the contents of the cup, which was used at the Passover, and which consisted of a mixture of wine and water. But that the phrase means either wine, or wine and water, (and by wine we mean the fermented juice of the grape,) is, so far as we know, matter of universal agreement. The supposition of its meaning the unfermented juice of the grape strikes us as a novel conjecture, and as a wresting of Scripture to the support of a preconceived theory.

To this query, therefore, we deem it a sufficient answer, and one which ought to satisfy all sober and devout inquirers, to say that the Scriptures, as interpreted and obeyed by universal consent and usage, enjoin wine, or the fermented juice of the grape, as the matter of the Eucharist. If the querist would press the question whether there is any thing which positively forbids the unfermented juice of the grape, where it can be obtained, we confess that we are not prepared to reply in the negative. We regard the question, however, as one of those curious refinements which belong to the scholastic theology of the "dark ages," and which are generally considered as unworthy of the superior wisdom of the nineteenth century.*

II. If we are right in the meaning which we attach to the expression, "fruit of the vine," there is nothing *in it* to favor the notion that the unfermented juice of the grape was used at the original institution, but rather the reverse.

III. To the third question we reply, that if the sacrament were instituted during the feast of the Passover, and if nothing fermented were then used, it would certainly seem to follow, by no very remote consequence, that wine, or the fermented juice of the grape, was not then employed. But,

1. We find that the doctors of the Greek Church in defending the tradition of their Church in the use of leavened bread against the Romanists who use unleavened bread, are accustomed to quote John xiii: 1, 2, in proof that the sacrament was instituted the day *before* the feast of the Passover and while the use of leaven was permitted. We cannot pretend to arbitrate between two powerful parties who support their respective sides by numerous arguments, philological and mystical, but are content merely to remark, that the argument for the use of fermented bread is equally good for the use of fermented wine on the same occasion.

2. We need more specific proof than the general prohibition of leaven to show that wine, in the proper sense of the term, was not anciently used during the feast of the Passover. We have little knowledge of Rabbinical lore, but we find the Jewish Talmud quoted to the effect that "a quart of wine is enough to inebriate a man;" and from this fact, in connexion with the further fact that the four cups used at the Passover were equal to a quart, we find that learned Hebraist, Dr. Lightfoot, arguing, that the cup used on the occasion must have been a mixture of wine and water, since otherwise intoxication would have ensued.

3. Not even the clearest proof, much less a doubtful opinion or conjecture, that the unfermented juice of the grape was originally used, could justify any particular Church, much less individuals belonging to it, in contravening, in this respect, and without necessity, immemorial and Catholic usage. Bread made of grain and not of roots, and wine made of the grape and not of other fruits, are of the *essence* of the institution, and the Church therefore has no power to alter or abolish them; but the *mode* in which bread and wine shall be prepared, or the *quality* of which they shall consist, are among those subordinate questions on which all mankind (the Puritans, &c., excepted) have deemed it right to submit to the decision and to follow the practice of the Catholic Church. In regard to the bread whether it shall be leavened or unleavened, the use of the Roman Church on one side, and the use of the Greek, English and other Churches on the opposite side, are different, and it is unquestionably the duty of individuals to follow in this particular the usage of the communions to which they respectively belong. But in regard to the cup, (if we are correctly informed,) both the Greek, the Roman, the English, the Scotch, and all other branches of the Church Catholic, use and from time immemorial have used wine, in the proper sense of the term; that is, the fermented juice of the grape. Surely then the question is one which ought not now to be moved.

IV. The turn given by our correspondent to the expression "till I drink it new in the kingdom of GOD," seems to us to be low, and unworthy of the sacred text. "I agree with Camerarius, Kuinoel, and Rosenmuller," says Bloomfield, "in adopting the interpretation of Euthymius and Theophylact, (probably derived from Chrysostom,) who take it [χαινον] for χατα χαινον, χαινω τροπω, a new." This seems the natural view of the subject. Or *new* may here have the force of *heavenly* or *spiritual*; as *New* Jerusalem in the Apocalypse means the Heavenly Jerusalem. (See Pool's Synopsis.)

V. The mixture of a *small portion* of water with the wine in the Eucharist, is a primitive and Catholic usage, is prescribed or recognized in all the ancient liturgies, and is practised to this day, we believe, in the Roman Church, the Greek Church, and the Episcopal Church in Scotland. Indeed, the use of mere wine in the Eucharist, or wine unmixed with water, is peculiar to Protestants; having been introduced at the Reformation, partly, we believe, from a dislike to the mystical meanings (which are various) that are given for the mixture of water, and partly on the supposition of its being a more exact and literal conformity to Scripture. In a controversy which was agitated in the last century, (and very properly conducted in Latin,) it was contended in behalf of the Reformers by Dr. Drake, that the phrase "fruit of the vine" could mean nothing but wine; while Mr. Wagstaffe (of the Church of England) argued that Protestants herein had been the victims of a vicious system of Biblical interpretation, and overwhelmed his antagonist with a mass of Rabbinical and patristic learning, to show that the expression meant *the cup*, or a mixture of wine and water. The usage is properly one for the Church to regulate; and as the Protestant canon has been generally (though not universally) adopted in our own Church, we should think it something "objectionable" for an individual clergyman to introduce the opposite custom. The use of water *in the proportion* and for the purpose which the querist suggests, is without a shadow of precedent.

VI. The article imported by Mr. Pomeroy is the juice of the grape, unfermented, and boiled down to the consistency of a syrup, (of a rich purple color,) in which state alone it is capable of preservation for any length of time. It must be diluted with four parts of water, and stirred up, or poured several times from vessel to vessel, in order to be fit for use. Besides the inconvenience of mixing, it is open to the objection that the water in the mixture largely predominates over the grape-juice; an objection which the schoolmen (no mean authority in these nice questions) assure us is fatal. It is argued, indeed, that the water which is added restores the inspissated juice to the state in which it existed before it was boiled. But the argument, we apprehend, is fallacious; the fluid added may be the same *in quantity* as the fluid evaporated; but the two are of a *different nature*; the former being grape-juice, and the latter water. In this country, "the fruit of the vine"—γεννημα της αμπελου—cannot be had in a state proper for use, except it be fermented. Hence, among us, the proper definition of *wine* is, "the fermented juice of the grape."

VII. The last question *at least* might, we think, have been spared.

On the whole, therefore, and after due reflection on the subject, we are in favor of adhering to the use of wine, and of discouraging the introduction of "the unfermented juice of the grape." We would of course recommend that pains should be taken to procure as pure wine as possible for the sacred purpose under consideration; though any fastidious or excessive refinement in the matter would savor, we think, of superstition.—We need hardly say, that we think the introductory paragraph of our correspondent, in its application to any of our own churches, is an enormously exaggerated statement of the evil of which he complains.

P. S. We are informed that upwards of *three hundred churches in this state alone* have substituted this mixture of syrup and water in the place of wine, and that among them are some Episcopal churches. We know that some of its advocates take extreme and exclusive ground, arguing that a conformity to the original institution forbids the use of any thing besides what they call the unfermented juice of the grape. We are told that in Scotland an ecclesiastical case is now pending, in which a deacon has appealed from a sentence of excommunication which was pronounced on him for refusing to hand around what he impiously called "the cup of devils." We mention these facts as an apology for admitting the subject into our columns. Our editorial opinion in this as in other matters is, it is superfluous to say, no more than the private opinion of the writer. If any persons are really at a loss what course to pursue, their proper reference is to the bishop of the diocese to which they belong.

* It is really surprising that in this curious and book-devouring age some book-seller or book-maker is not found to bring out at least a selection from the works of that prince of metaphysicians, St. Thomas, of Aquin. Nothing can be imagined better calculated to satiate the teeming inquisitiveness of New England religion. For do but fancy to yourself, gentle reader, some thousands of questions on all subjects connected with theology, from the most conceivably profound to the most conceivably minute, discussed and decided with a depth and subtilty which Hume (who in his celebrated Essays is said to have pilfered largely from Aquinas) well knew how to turn to account, and which the followers of Jonathan Edwards (a great favorite with Hume, by the by) must confess have left *their* master in the shade. The publication of a selection of his works would serve at least to hold up the mirror to the age, and show the learned doctors of the nineteenth century that they are often but clumsily re-enacting what in the same breath they deride as the metaphysical fooleries and superstitious niceties of the schoolmen. See for instance, with what aptness and concinnity the "angelic doctor" meets the case of Mr. Delavan and his Temperance coadjutors. We quote from the third part of his Sum of Theology, Question seventy-fourth, article fifth, on the Eucharist.

"*Is wine of the vine the proper matter of this sacrament?*

TO THE FIFTH it is thus proceeded. It appears that wine of the vine is not the proper matter of this sacrament. For as water is the matter of baptism, so wine is the matter of this sacrament. But baptism can be celebrated in water of any sort. Therefore this sacrament can be celebrated in wine of any sort, (as, for instance, of ground apples, or mulberries, or any thing similar,) especially in countries where vines do not grow.

2. Besides, vinegar is a certain species of wine which is taken from the vine. But the sacrament cannot be made of vinegar. Therefore the wine of the vine seems not to be the proper matter of this sacrament.

3. Besides, as purified wine is taken from the vine, so also is rough (agresta) wine and must. But the sacrament cannot be made of these; since it is said in the sixth synod, "We learn that in some churches the priests join grapes with the sacrifice of the oblation, and so at the same time dispense both to the people: we command, therefore, that no priest shall continue this practice." And Pope Julius blames some who offer expressed wine in the sacrament of the LORD's cup. Hence also it would seem that the wine of the vine is not the proper matter of this sacrament.

BUT ON THE CONTRARY. As our LORD has compared himself to a grain of wheat, so has he compared himself to a vine, saying, John xv., "I am the true vine." But only bread made of wheat is the proper matter of this sacrament, as has been proved. Therefore only wine of the vine is the proper matter of this sacrament.

CONCLUSION.

The wine of the vine alone is the proper matter, which Christ has instituted, in this sacrament.

I ANSWER, that it should be affirmed, that of the wine of the vine only can this sacrament be made. First indeed by reason of the institution of CHRIST, who instituted this sacrament in the wine of the vine: as appears from his own words in relation to it, Mat. 26: "I will drink no more of the fruit of the vine." Secondly, because, as has been already proved, that must be used in the celebration which is properly of the common species of the matter of the sacrament. That, however, is properly wine which is derived from the vine; other liquors being called wines merely from their resemblance to the wine of the vine. Thirdly, because the wine of the vine is more suited to express the spiritual joy which is the effect of the sacrament; as it is written, "Wine maketh glad the heart of man."

TO THE FIRST objection, therefore, it should be answered, that those liquors of which it speaks are not properly wine, but are merely so called from their resemblance to wine. Moreover, real wine can be exported to those countries where vines do not grow, in sufficient quantities for sacramental purposes.

TO THE SECOND it should be answered, that wine becomes vinegar by corruption; whence there is no return from vinegar to wine. And therefore, as the sacrament cannot be made of bread which is totally corrupted, so neither can it be made of vinegar. The sacrament, however, can be made of wine which is becoming vinegar, as well as of bread which is changing; although the minister in this case would be guilty of sin, as has before been shown.

TO THE THIRD it should be answered, that rough wine is in the way of generation, and therefore has not yet the species of wine; and for this reason the sacrament cannot be made of it. But must has already the species of wine; for its sweetness promotes digestion, which is completion by natural warmth; and therefore the sacrament may be made of must. Whole grapes, however, ought not to be mixed for the sacrament; for in this case something besides wine would be used.

Moreover, must recently expressed from the grape is forbidden to be offered in the cup; for this is indecent on account of the impurity of the must. It may be done, however, in case of necessity; for we have the authority of Pope Julius for saying that if necessity require, a cluster of grapes may be squeezed in the cup." (See also 3 Coun. of Braga, c. 1.)

THE NEW YORK AMERICAN, in a review of "An Address before the Phi Beta Kappa Society of Union College, Schenectady, by William Kent," quotes with some just strictures, an extract of which the following is a part:

"I look, then, without the slightest fear, at the polemical warfare going on between sects, and within sects, on points which I cannot always understand, and which it is not, in my theory, essential that I should understand, since I admit none to be exclusively right, nor any of them to be entirely wrong—anticipating rather benefit and improvement to the national mind, in the revival of learning, and in the conflict of acute dialectics, indulgent to variety of taste, whether it prefer the quiet and authority of an infallible Church, the deep learning and measured dignity of Episcopacy, the energy and more exciting eloquence of the more Protestant sects, (as the modern phrase is,) or looking at them all, with serene indifference, it seek 'the calm, but obscure regions of philosophy.'"

The generality of men, to do them justice, are willing to use the eyes and follow the light which GOD has given them. Some, perchance, can find nothing better than the dark lanterns of superstition, others are misled by the will o' wisps of rationalism, and others again run wild after the glare of enthusiasm; but all aim—and some, if there be such a thing as Truth, successfully, and none without a divine blessing on their honest though mistaken efforts—to follow with the eye of reason the light of Divine Revelation as that alone which can guide them safely through this world to glory and immortality in the world to come. But the serene Mr. Kent, if we understand him right, belongs to none of these clases; he is among them, but not of them; and with "the serene indifference" of the bird of night, perched in "the calm but obscure retreat" of the crotch of a leafless tree, commiserates the lot and revolves over the works—"indulgent to variety of taste"—of those who live and move in the light of heaven. For him all religions, so far as they differ from one another, are *varieties of taste*, which he was born to contemplate from a station of desolate repose and serene immobility. We hope, and in charity believe, that the language of the Address is unguarded, for taken as it stands, it leads one to think that the serene orator has not risen even to the inglorious employment which Hutchinson in his *brusque* way, prescribes to the Freethinkers of his day: "Such as believe they can discover all divinity and philosophy out of their own heads, let *them* follow their noses."

We mean no offence to Mr. Kent, but wish merely, in the name of humanity, to give him a passing salutation in exchange for his cool disposal of mankind into fools and bigots. In justice to him, we add the following paragraph, (which immediately follows the passage above quoted from the Address,) letting it go for what it is worth:

"I trust the spirit of these remarks is not misapprehended, nor because I speak calmly, that I shall be supposed to speak irreverently. The idea, which I wish to enunciate, is simply this—that, as in political matters, I see the slow progress of true principles, though appearances are sometimes adverse—so in religion I believe in the certain advance of Gospel truth and influence, not the less because it will be accompanied by greater charity. Of my reverence for that truth, and my aspiration for the advance of that influence, can it be necessary for me to speak? Oh! a mere man of the world does not attain middle life, without feeling, exclusive of its divine authority and awful sanctions, the necessity of that heavenly light 'which, in the night of this evil world, has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue.'"

PLAIN INSTRUCTIONS.—There are those who attend the Church because they prefer her services and spirit to those of surrounding denominations, but who feel the want of some broad grounds and plain facts by which to explain and justify their preference. To such especially, we recommend the perusal of the "Plain Instructions, concerning the nature and constitution of the Christian Church," the commencement of which will be found on our last page. There are those, also, (for the number is not yet extinct,) who fancy that they see in our Church a mimicry of the English Establishment, who attach no other idea to the word *dissent* than non-conformity to a form of religion established by law in Great Britain, and who fancy also that our political predilections must conform to the same English standard by which they suppose our religion to be adjusted. To such it may be well to say, that the author of the "Plain Instructions" was not a member of the Church of England, but belonged to a Church whose clergy were prohibited by the laws of Great Britain, under rigorous penalties, from the public exercise of their ministerial functions.

There are those again who have no other idea of the unity of the Church than that of a union under a visible head, or a headless conglomeration of sects; and who cannot conceive how the Church which has been endowed and established in England, persecuted in Scotland, and tolerated in America, is one and the same. To these also we recommend the "Plain Instructions" of Bishop Jolly.

There are others again who talk of "the measured dignity of Episcopacy," and have no other idea of our Church than that of being an accommodation of Christianity to the aristocratic classes of society. Such persons are generally above "Plain Instructions," and it may be hard to disabuse their minds of their erroneous impression. But yet we would not have them ignorant of the fact, that the same Church whose "deep learning and measured dignity" they admire in one country, has flourished in another under the storms of poverty and persecution, and has from barns and private rooms, when public edifices were interdicted, dispensed the consolations of the Gospel, under the scorn of the rich and powerful, to the poorest and humblest members of society.

For the tract alluded to, and for the memoir of its author on our first page, we are indebted to a clergyman who has spent some time abroad, and who, since his return, has enriched our columns with occasional contributions.

The Rev. A. Cleveland Coxe has accepted a call to St. Ann's Church, Morrisania, in this diocese. His Post-office address is Harlem, City of New York.

The Rev. A. W. Marshall has resigned the Rectorship of St. David's Church, Cheraw, S. C., and entered upon the duties of City Missionary in Charleston.

The "Peasant and Prince," by Miss Martineau, has been published by D. Appleton & Co.

Edward C. Biddle, 5 Minor-street, Philadelphia, has published a second (American) edition of Taylor's Life of Cowper.

CHURCH MUSIC.—In inserting at the request of a correspondent the following extract, we beg leave to call the attention of our readers to the "Morning Service," consisting of the Te Deum and Jubilate, by Boyce, published by Mr. Sparks at the office of the Churchman. For its scientific excellence the name of Dr. Hodges is sufficient pledge, while its mechanical execution is unsurpassed, we believe, by any thing of the kind in our country. It consists of seventeen pages of music, with an engraved title page and an explanatory preface, and is sold as low as 75 cents a copy. The purchase of it would help to cherish and promote a refined and elevated taste in sacred music.

To the Editor of the Churchman.

Sir,—Having met with the following article, in an English paper, and being struck with its applicability to the present state of the music of our Church, and the efforts now making to improve the same—namely, opposition to the introduction of "light productions" into the service, and a desire to cultivate a taste for the compositions of Boyce, Jackson, &c.—and believing, moreover, that this desire is in accordance with your own sentiments upon the subject, I take the liberty of sending you the extract, hoping you will give it a place in your paper, and thereby oblige

A SUBSCRIBER.

PSALM TUNES.—"Religious harmony," says Collier, quoted by Bishop Horne, in his masterly sermon on Church Music, "must be moving, but noble withal, grave, solemn, and seraphic, fit for a martyr to play, and an angel to hear." Such is the character of the ancient music of the Church of England; but sad havoc has been committed in modern times, by the introduction into many of our churches of vulgar, light productions, devoid of the slightest pretensions to taste, and full of the grossest offences against the laws of musical composition. Such psalm tunes as those composed by B. Milgrove, Shoel, Madan, Tucker, Husband, Rippon, Leach, and a host of other pseudo-musicians of the same stamp, full of solos, attempt at fugue, and the like, should be most rigidly excluded; and the compositions of such men as Croft, Green, Boyce, Battishill, Arne, Jackson of Exeter, Hays, Wainwright, J. Smith, Stanley, Jeremiah Clark, Nares, &c., made use of. We are quite aware, that a very great number of persons prefer vulgar, trashy compositions, to sound classical music, and argue, because a melody happens to please them, it must necessarily be good; this, however, is just as sbsurd as if an uneducated clown were to maintain, that some vulgar ballad, full of offences against the rules of syntax and prosody, was superior to the poetry of Shakspeare, Milton, Pope, or Dryden. Music has its grammar as well as language, and any composition in which the rules of musical grammar are disregarded, must be bad, however pleasing it may happen to be, to persons who have not a competent knowledge of the science.—*Church Magazine.*

August, 1841.

TO CORRESPONDENTS.

The communication of DR. M'VICKAR was not received until after "A Plain Man" was in type, and our paper made up for this week. It will appear in our next.

GENEVA COLLEGE COMMENCEMENT,

Was held on Wednesday the 4th inst. We extract the following from the Gospel Messenger:—

The degree of A. M. was conferred upon the following young gentlemen, in course: Abraham Lawrence and Thomas Rush Spencer, alumni of the college. The honorary degree of A. M. upon the Rev. Henry Sweetzer, Manser M. Backus, and Ben Johnson.

The degree of M. D., in course, upon Moses M. Bagg, Corodon Mason, and Moses Stewart. The honorary degree of M. D., upon Wm. Gibson, of Jamesville, Mercer county, Pa.

The honorary degree of D. D., was conferred upon the Rev. Alfred Lee, Bishop elect of the Diocese of Delaware, and upon the Rev. John Brown, Rector of St. George's Church, Newburgh, N. Y., and that of L. L. D., upon Major D. B. Douglass, President of Kenyon College, Ohio.

Among the gratifying circumstances of the

day was the presence of a large number of the clergy of the diocese, among whom we are happy to observe the following, besides the two Bishops, B. T. Onderdonk, and our own Diocesan, Bishop De Lancey: The Rev. H. S. Attwater, Wm. W. Bostwick, Eli Wheeler, L. Windsor, Swart, E. D. Cooper, Metcalf, P. P. Irving, B. Hale, D. D., Bourns, L. Smith, E. H. Cressey, C. B. Stout, Hill, (Greece,) Dr. Andrews, R. Davis, Pa., E. Spaulding, S. Cook, E. Embury, and Ackly.

GENERAL THEOLOGICAL SEMINARY.

Proceedings of the Board of Trustees at their Special Meetings in November and December, 1840, and at their stated Annual Meeting in June, 1841.

(Continued.)

STATED ANNUAL MEETING.

At a stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in the Sunday School Room of St. John's Chapel, on the 21st day of June, 1841:

Present,—Right Rev. Bishop Onderdonk, of New York, and Bishop Whittingham; Rev. Drs. Barry, Berrian, Milnor, Reed, Taylor, Anthon, M'Vickar, Eastburn, Dorr, Smith, Shelton; Rev. Messrs. Brown, Forbes, Pardee, and Higbee; Messrs. D. B. Ogden, T. L. Ogden, Johnson, Harison, Nicklin, Floyd Smith, and Wells.

The meeting was opened with prayer, conducted by the Right Rev. Bishop of New York.

The minutes of the Standing Committee since the last stated meeting of the Board of Trustees were read.

The Treasurer's annual account, examined and audited by the Standing Committee, and accompanied by their report thereon, was presented, and the following abstract read:—

ABSTRACT OF THE TREASURER'S ACCOUNT.

Receipts.

Balance of last year's account,			1,281 58
Interests and dividends on investments,			5,715 45
Rents and arrears of rent,			541 92
Temporary loans,			400 00
Benefactions, viz:			
Addition to the capital of the Bishop Kemp Scholarship,		175 00	
Contributions toward defraying the current expenses of the Seminary, (of this, contributions amounting to the sum of $639 49 were intended as for the year 1839–40, making the whole contributions for that year $2,355 94, whilst the amount as yet received for this year is but $870 16,)		1,509 65	
From the following dioceses, viz:			
Rhode Island,	10 00		
Connecticut,	104 25		
Western New York,	120 56		
New York,	529 50		
New Jersey,	51 35		
Pennsylvania,	435 00		
Maryland,	175 00		
South Carolina,	254 14		
Unknown,	4 85		
			$1,684 65
Total,			$9,623 60

Payments.

Salaries,		5,616 67
Interest on Scholarships,		1,494 99
Interest on Library Fund,		360 00
Insurance of Buildings,		144 37
Taxes of 1840,		224 97
Ordinary expenses, including $55 20, for one year's rent of water grant, which was not anticipated,		548 95
Etraordinary expenses directed by the Trustees, viz., on account against the Students' Commons,	177 56	
And to Bishop Whittingham, for improvements made by him in the house lately occupied by him in the Seminary,	213 00	
To counsel for part of expenses incurred in suit respecting the assessment for the sewer in Twentieth street,	100 00	490 56
Balance in the hands of the Treasurer,		743 09
Total,		$9623 60

WM. H. HARISON, *Treasurer.*
New York, June 21, 1841.

In conformity to Sec. 3, Chap. IV., of the Statutes, the said account was referred to a Special Committee, consisting of Mr. Nicklin, Dr. Eastburn, and Mr. Floyd Smith.

A list of the scholarships, with the names of their incumbents, was laid before the Board; also, a schedule of contributions by churches to the funds of the Seminary, in the year 1840–41.

The following letter was read:—

"Rev. Edward Y. Higbee, Sec'y, &c.

"*Rev. and Dear Sir,*—Understanding that a meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the U. S. A. will be held on Monday next, I beg you will do me the favor of presenting to the Board my resignation as a member there of.

"Very respectfully,
"Dear Sir,
"Your ob't friend and serv't,
"P. G. STUYVESANT.

"Belleville, N. J., June 19, 1841."

The Annual Report of the Faculty was then presented and read.

"The Faculty of the General Theological Seminary beg leave to make to the Trustees the following Report:—

Since the last Annual Report, the following students have been admitted into the Seminary, viz:

Into the JUNIOR CLASS, 21—*whose names are as follows:*

Geo. W. Coaklay, a graduate of Rutgers College, on evidence of moral and religious character, and attachment to the doctrines and worship of the Protestant Episcopal Church.

Benjamin Franklin, a graduate of Brown University, and candidate, with full qualifications, of the diocese of Rhode Island.

John Crosdale and Samuel J. Evans, candidates, with full qualifications, of the diocese of Maryland.

Giles W. Deshon, a graduate of Yale College, and candidate, with full qualifications, of the diocese of Connecticut.

Richard M. Abercrombie, a graduate of Pensylvania University, on evidence of moral and religious character, and attachment to the doctrines and worship of the Protestant Episcopal Church.

Edgar P. Wadhams, a graduate of Middlebury College, Vermont, and candidate, with full qualifications, of the diocese of New York.

Edwin A. Nichols, who entered the Junior Class in 1839, joined, by his own desire, the Junior Class of 1840.

John H. Chew, a graduate of Newark College, Delaware, and candidate, with full qualifications, of the diocese of Maryland.

Robert B. Fairbairn, a graduate of Washington College, and candidate, with full qualifications, of the diocese of New York.

Edward Selkirk, a graduate of Washington College, and candidate, with full qualifications, of the diocese of Connecticut.

Fletcher J. Hawley, a graduate of Union College, on evidence of moral and religious character, and attachment to the doctrines and worship of the Protestant Episcopal Church.

Charles F. R. Smith, a candidate, with full qualifications, of the diocese of New York.

Archibald C. M'Elroy, a graduate of Washington College, and candidate, with full qualifications, of the diocese of New York.

Benj. Daniels, a candidate, with full qualifications, of the diocese of New York.

Newton E. Marble, a graduate of Dartmouth College, and candidate, with full qualifications, of the Eastern diocese.

Geo. G. Field, a graduate of Nassau Hall, and candidate, with full qualifications, of the diocese of Pennsylvania.

Charles E. Van Anden, a graduate of Union College, and candidate, with full qualifications, of the diocese of Western New York.

Samuel R. Gordon, a graduate of Newark College, and candidate, with full qualifications, of the diocese of Maryland.

A. Frank Olmsted, a graduate of Union College, and candidate, with full qualifications, of the diocese of New York.

Vandervoort Bruce, a graduate of Washingington College, and candidate, with full qualifications, of the diocese of New York.

Into the MIDDLE CLASS, 3—*viz:*

Charles W. Everest, a graduate of Washington College, and candidate, with full qualifications, of the diocese of North Carolina.

Samuel R. Meade, A. M., of the University of New York, and candidate, with full qualifications, of the diocese of Pennsylvania.

Thomas P. Tyler, a graduate of Washington College, and candidate, with full qualifications, of the diocese of Vermont.

The following named Students have, at their own request, been dismissed from the Seminary, since the last report, viz:

J. D. L. Moore of the Senior Class, Oct. 13, 1840; Wm. E. Snowden, of the Middle Class, Nov. 3, 1840; Geo. H. Nichols, of the Middle Class, March 2, 1841; Samuel B. Bostwick, of the Middle Class, June 10, 1841.

Leave of absence was continued, November 3, 1840, to D. Hillhouse Buel, of the Senior Class, on account of ill health. The same was granted, at the same time, for satisfactory reasons, to Wm. G. French and Ferdinand E. White, both of the Senior Class, for one year; at the expiration of which they are to join the then Senior Class.

S. Hawksley, of the Middle Class, having been prevented, by diseased eyes, from pursuing the studies of his class, received leave of absence June 1, 1841, and permission to join the next Middle Class, in November next.

W. W. Withers, of the Senior Class, has not returned to the Seminary since the Christmas recess, and notice of his absence was given by the Dean to his Diocesan, agreeably to the statutes.

Wm. B. Otis, of the Senior Class, left the Seminary about the first of this month, and went to North Carolina, to receive orders, in obedience to the call of his Diocesan.

Charles Axtell, of the Middle Class, left the Seminary on the 17th of April last, without giving notice to any person. His mind is supposed not to be in a sound state. Notwithstanding diligent search and inquiries made concerning him, no certain intelligence of him has been received; and it is not known where he is.

The Professor of Ecclesiastical History entered upon his duties in the beginning of January. In consideration of the shortness of the time remaining before the expiration of the Seminary year, it was judged best that, for the present year, his attention should be confined to the Middle and Junior Classes. The Middle Class has followed the course of Mosheim from the beginning of the third to the close of the tenth century. The Juniors have studied Henry's Compendium of Christian Antiquities, and the Ecclesiastical History of the first and second centuries.

The names of the Students at present connected with the Seminary are as follows: viz.,

In the SENIOR CLASS, 26.

William Adams, L. Lloyd Breck, D. Hillhouse Buel, Alexander Burgess, John A Childs, Azel D. Cole, A. Cleveland Cox, J. Turner Cushing, William Dehon, Wm. G. French, Samuel Goodale, Whiting Griswold, J. H. Hobart, J. Steinfort Kidney, Alfred M. Loutrel, David M'Ilvaine, James W. Miles, Robert M. Mitcheson, Wm. B. Otis, Thos. L. Randolph, Russell Trevett, M. Van Rensselaer, Robert Washbon, Benjamin Watson, Ferdinand E. White, Wm. W. Withers.

In the MIDDLE CLASS, 22.

Benjamin Ackerly, Charles Axtell, Stephen H. Battin, Wm F. Brand, Jarvis Buxton, Arthur Carey, James H. Carpenter, C. W. Everest, Samuel Hawksley, Gurdon Huntington, Milton C. Lightner, Samuel Rose Meade, Samuel Sherwell, Albert P. Smith, John C. Smith, Samuel L. Southard, James W. Stewart, J. Elliot Thompson, Thomas P. Tyler, William Walsh, Joshua Weaver, James Witherspoon.

In the JUNIOR CLASS, 21.

R. M. Abercrombie, Vandevoort Bruce, Samuel R. Gordon, Fletcher J. Hawley, John H. Chew, George W. Coaklay, John Crosdale, Benjamin Daniels, Giles H. Deshon, S. J. Evans, Robert B. Fairbairn, George G. Field, Newton E. Marble, A. Claudius M'Elroy, Edwin A. Nichols, A. Frank Olmstead, Edward Selkirk, Charles H. R. Smith, Charles E. Van Anden, Edgar P. Wadhams, Benjamin Franklin.

No alteration in the course of study has taken place since the last annual report, except the introduction of *Perceval on the Apostolic Succession*, as a text-book.

All which is respectfully submitted.

Signed by order of the Faculty,
BENJ. T. ONDERDONK, *President.*"
CLEMENT C. MOORE, *Secretary.*
June 21, 1841.

On motion, Resolved, That the appointment required by Sec. 4 of Chap. 1. of the Statutes, of "the Committee on the General State of the Seminary," and "the Committee on the Examination of Students," be now made by the Chair, and that the last named Committee consist of nine persons.

The following gentlemen were appointed accordingly:

On "the General State of the Seminary,"—Bishop Whittingham, Rev. Dr. Eastburn, Messrs. Nicklin, Harison and Wells.

On "the Examination of Students,"—Rev. Drs. Barry, Berrian, Milnor, Dorr, Shelton, Smith; Rev. Messrs. Brown, Forbes, and Pardee.

Resolved, That such of the Bishops as may attend this stated meeting, be requested, in their capacity of visitors, *ex officio*, to attend the examination of the Students by the Professors in their several departments.

(*To be continued.*)

MISSIONARY APPOINTMENTS, WESTERN NEW YORK.

The Rev. Henry S. Attwater having resigned the missionary station at Mount Morris, Livingston co., has been appointed missionary at Hunt's Hollow, Portageville, and Nunda, Allegany co.

The Rev. Charles D. Cooper, Deacon, has been appointed missionary at Mount Morris, Livingston co.

The Rev. Isaac Garvin has been compelled by ill health and infirmity, to resign the missionary station at Aurora, Erie co.

The Rev Alfred Louderback has been nominated as Missionary at Owego, vacant by the resignation of the Rev. John Bayley, on account of ill health.—*Gospel Messenger.*

Nova Scotia.—The venerable Bishop Inglis of this diocese visited Lunenburg towards the end of June, where he confirmed *seventy five* persons, and attended a meeting of the Society of the Church, we understand the Christian Knowledge Society. At Mahone Bay the Bishop confirmed *thirty-five* persons.

On the 15th of July at Halifax, his lordship gave with great earnestness and effect his *third charge* to his clergy, who were present to the number of 36, the largest number ever before convened in the diocese.

On Sunday 18th the Bishop held an ordination in St. Paul's Church, when Messrs. Thomas Maynard and W. A. B. Weinbeer were ordained deacons, and the Rev. T. N. De Wolf and R. Jamison were admitted to the priesthood.

It always affords us great gratification to record such proofs of the advancement of the Church in dependencies of the British Empire on our borders, because we believe that the Church there fostered is a branch of that apostolical communion, which is "the pillar and ground of the truth" once delivered to the saints.—*Ib.*

From the Banner of the Cross.

We are indebted to the attention of a friend lately returned from England, for several interesting new pamphlets, which we shall from time to time transfer to our columns. He also brought with him two sermons on "The Church" and "The Liturgy" extracted from the posthumous works of the late Bishop Hobart, beautifully printed, and introduced by a preface from the Rev. Thomas Farley, Fellow of Magdalen College, Oxford. It must be gratifying to Churchmen in this country to see the writings of this admired and revered prelate deemed worthy of re-publication in a land abounding with the most noble productions of divines whose fame has "gone out through all the earth, and their words to the end of the world." The editor thus speaks of them in his preface:—

The following discourses which appear only in an American edition, published a few years since, of Bishop Hobart's Posthumous Sermons, in three volumes, are but too little known or accessible to be of the general good to the cause of truth and sound opinion which they are so well calculated to uphold, and are here given in a detached and cheap form. The Scriptural groundwork, and the excellency of set forms of prayer, are forcibly and perspicuously laid down in the one admirable discourse of the truly orthodox Bishop; and the case of the Church, and the necessity of being in communion with it, in contravention to latitudinarian notions on that vital point, is no less convincingly established in the former. In both we have testimony of a foreign divine, of distinguished reputation, to principles and opinions most sacred to every genuine son of the Anglo-Catholic branch of the Church of CHRIST; and they are principles and opinions, the more general study and enlightened conviction of which, are peculiarly important in our own age and country.

Should a profit, which is an after-thought, arise from the following publication, it will be assigned towards the support of a parochial school in a poor district. T. F.

Ascension-day, 1841.

Elihu Yale, the founder of Yale College at New Haven, lies buried in the church at Wrexham, Derbyshire, Wales. His monument—a plain, altar tomb—bears this inscription:

"Born in America, in Europe bred,
In Africa travelled, and in Asia wed;
Where long he lived and thrived, at London dead.
Much good, some ill, he did; so hope all's even,
And that his soul, through mercy's gone to heaven.
You that survive and read this tale, take care,
For this most certain exit to prepare.
Where blest in peace, the actions of the just
Smell sweet, and blossom in the silent dust."

Elihu Yale went out to the East Indies from this country as an adventurer, and becoming wealthy, obtained the Presidency of Madras, and is said to have ruled with a most oppressive authority. He caused a groom to be hanged for riding out a favorite horse without leave.—For this murder he was ordered to England, where he was tried for the crime, but by some means escaped all punishment except a heavy fine. He died in 1724.

From the British Critic for July, 1841.

NOTICES OF BOOKS.

"The History of a Pocket Prayer Book, written by itself," (Philadelphia,) collects under that fictitious form a great number of facts and true narratives; and shows how wide and how deep Church principles are taking root in the United States.

Mr. Woodward writes on "The Amusements of the World" in a style almost amusing enough to be a fair substitute for them. Far be it from us to tolerate anything so utterly out of the control of the Church as the theatre in its present state, but we cannot agree with Mr. Woodward when he says, that if he had an acquaintance, a most exalted character, as near Christian perfection as a man can be, he would mentally pass a lighter judgment on him if he heard that he had "committed some desperate act of flagrant open sin," than if he heard that "a character of the same high stamp" had "with all sobriety and decorum, presented himself at the theatre." However, he does not always speak in this tone.

The Bishop of Chester has published a Charge, in which, amongst other topics, he urges on dissenters "the Church, which authority has accredited, antiquity bequeathed, and the judgment of succeeding ages sanctioned."

The excellent Bishop Mant has finished his elaborate work on "The History of the Church of Ireland." The author has adopted the most useful mode of writing history, that of incorporating original documents into his text.

We do not mean to express our assent to the principles or views of Dean Waddington's "History of the Reformation on the Continent," but it is impossible to speak otherwise than respectfully of a work which has employed an able man through "seven assiduous years."

"Home Discipline by a Mother," is a thoughtful little work, and will suggest tho'ts to others, for which they will thank the authoress. The subjects of which it treats will best be seen by the headings of some of the chapters; such as "the Government of Servants, and other Dependents;" "General Arrangement of a Family;" and "Home Duties as taking Precedent of Public."

We cannot give the reader a clearer notion of "Anti-Popery, a new edition, altered and amended by John Rogers," than by stating his opinion, that certain divines are "endeavoring to bring a dark papal cloud athwart our clear and bright Protestant firmament, by circulating the Oxford Tracts, or rather Oxford Trash." p. 37. Also, he writes, "*suprematy* and *primaty* for supremacy and primacy, as more musical and more etymological."—p. 61. Nor "could he well avoid coining the word *secundaty*," which "comes regularly from *secundus*, *as* primaty from *primus*."—p. 309.

We are glad to find from the Pastoral Letter of Mr. Boyd, of St. John's, Philadelphia, with the authorities he brings from the Bishops of his Church, that our American brethren are beginning a movement against the system of pew rent.

"Sermons on the Seven Churches of Asia, and other subjects," by the late Mr. Carr, of Southborough, is a publication much to be regretted. There are many things, both in the matter and in the style, which one would hardly suppose the writer would deliberately print and publish, and which it is painful to think were ever even spoken. Some of the worst peculiarities of the Jacob Abbot school, and worse even than they, are here to be found. For example, "Our blessed Lord himself does not appear to have been a man of strong nerve;"—"If this were the day of visions, and one of you saw Christ, in a vision, *making at you* with a sharp sword, &c.;" soon after, "Christ is well pleased, *I am assured*, with our creeds and articles of religion;"—"that it is his last effort, is evident from what he (Christ) says about *supper-time*;"—"even Christ himself said, Why call ye me good? Can they then be blameless who deify and canonize men into such objects of veneration as to make them almost worshipped;"—"as if he (Christ) said, 'I am glad you respect the name of a Christian, *that is something*, &c.;"—"after an interval *which gave Jesus an opportunity* of showing much love to them all," &c.

DIED,

On Wednesday, the 4th inst., MRS. SARAH G. DUNN, aged 41 years, wife of Rev. Clarkson Dunn, Rector of Christ's Church, Newton, and daughter of Edward Mundy, Esq., of Middlesex Co., N. J. Her eulogy is *best* written in the hearts of those who *best* knew her.

CALENDAR.

AUGUST.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

SEPTEMBER.
5. Thirteenth Sunday after Trinity.
12. Fourteenth Sunday after Trinity.
15. }
17. } Ember days.
18. }
19 Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Delaware County. Ninth Sunday after Trinity, August 8th, confirmed one in the Baptist Meeting House, Franklin.

Schoharie County. Monday, August 9th, confirmed 2 in the Dutch Reformed Meeting House, Gilboa.

Greene County. Tuesday, August 10th, consecrated St. Luke's Church, Catskill, rebuilt after destruction by fire. The Instrument of Donation by the Vestry was presented to the Bishop by the Hon. Eli Hutchinson, Senior Warden, and read by the Rector, the Rev. Joseph F. Phillips. The Sentence of Consecration was read by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsburgh, King's County, and the Morning Prayer by the Rev. Reuben Sherwood, D. D., Rector of St. James' Church, Hyde Park, Dutchess County, assisted by the Rev. Alfred H. Partridge, Rector of St. Matthew's Church, Bedford, Westchester County, who read the Lessons; and the Sermon preached by the Bishop.

In the afternoon, confirmed 21 in St. Luke's, and in the evening an infirm member of the parish at his residence.

Wednesday, August 11th, confirmed 2 in Calvary Church, Cairo.

Saratoga County. Saratoga Springs, Friday, August 13, in the morning, laid the corner stone of Bethesda Church. An appropriate address was delivered by the Rev. Horatio Potter, D. D., Rector of St. Peter's Church, Albany.

In the afternoon, confirmed 6 in the chapel of Bethesda Church.

City of Hudson. Tenth Sunday after Trinity, August 15th, in Christ Church, instituted the Rev. Pierre T. Babbit into the Rectorship of the Church. Morning Prayer was read by the Rev. Ferdinand Rogers, assisted by the Rev. Benjamin A. Stone, Deacon, (both of the diocese of Western New York,) who read the Lessons; the keys of the church presented to the new incumbent, in the name and behalf of the Vestry, by Mr. Cyrus Curtiss, Senior Warden; and the Sermon preached by the Bishop.

In the afternoon, confirmed 13.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

FAIR AT TOMPKINSVILLE.

A Fair will be held in the basement of St. Paul's Church, Tompkinsville, on Wednesday and Thursday next, 25th and 26th inst., to commence at 11 o'clock A. M., the proceeds of which will be appropriated to defraying the expenses of the Church.

Should the weather prove unfavorable, the Fair will be postponed until the first fine day.

Aug. 20, 1841.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

To the lady who left at the residence of the subscriber, on the 14th of August, $5, for the benefit of the poor of his mission, he returns his grateful acknowledgments, and assures her that never was a donation more acceptable than at this present time. At this season of the year sickness generally prevails among the poorer classes of the community; their wants are thereby increased, but their sources of income are diminished. From these causes most painful cases of distress have come to the knowledge of the subscriber. BENJ. EVANS,
Missionary at Large, 360 Broome-St.
August 18, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Henry Laight, Esq, annual, $5. Rev Evan M Johnson, do, $2. A lady, member of St John's chapel, donation, $10. Mr Sampson, Enosburgh, Vermont, $1. Total, $18.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 25 Ann-street
New York, August 19, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev A Ten Broeck, $2. Henry Laight, Esq, $1. Rev Evan M Johnson, $2 St Matthew's Church, Sunbury, Penn, Rev A Louderback, $3. A lady, member of St John's chapel, $5. Collection in St Paul's chapel, Rev E Y Higbee, $72 51. St Clement's church, Rev Edward C N Mead, $12. Total, $97 51.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent,
At the Depository, 28 Ann street.
New York, August 19, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity ch, New Rochelle, Rev Dr Coit, rector, 2d collection, from a sense of duty, for Missionary fund, $40. Trinity ch, Fishkill, Rev Robert Shaw, rector, for Education fund, $1, and for Missionary fund, $9. "A Lady of St John's chapel, New York," for Education and Missionary fund, a donation, $10. Collection in Zion ch, Greensburgh, Rev Dr Creighton, for Missionary fund, $35. Total amount, $95.

C. N. S. ROWLAND, Treasurer,
August 18, 1841. 55 Water street.

A CLERGYMAN OF THE EPISCOPAL CHURCH,

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.

Aug 21.—tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 26 ST. MARK'S PLACE.

MRS. M. L. MITCHELL'S Boarding and Day School for Young Ladies, at 26 St. Mark's Place, will be re-opened on the tenth of September next.

New York, Aug. 21—3t.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Duane-street, opposite the Park.*

REV. ALDERT SMEDES, RECTOR.

THIS School will be re-opened on Monday, the 5th of September.

Terms for boarding pupils, $250 per annum; with the usual extra charges.

Aug. 21. 4w.

THE CHRISTIAN'S REMEMBRANCER.

A CARD presenting a plan of Christian duty in the words of Scripture—elegantly printed.

For sale at the CHURCH DEPOSITORY,
Aug. 21—It. 28 *Ann-street.*

NEW THEOLOGICAL BOOKS FROM LONDON.

THIS day received, for sale by the Importers,
D. APPLETON & CO.,
200 Broadway.

Postils on the Epistles and Gospels, completed and published by Richard Tavener, in the year 1540, and now Edited by Edward Cardwell, D. D. 1 vol. 8vo. Oxford Press edition.

Remains and Occasional Publications of the late John Davidson, B. D., author of a Discourse on Prophecy, 1 vol. 8vo. Oxford Press.

Catena Aurea—Commentary on the Four Gospels, collected out of the Works of the Fathers, by P. Thomas.

Aquinas, Vol. 1. St. Matthew, (to be continued.) Oxford Press.

The Rule of Faith, by the Rev. Henry Edward Manning, second edition, 1 vol. 8vo.

Christian Life, its Course, its Hindrances, and its Helps: Sermon preached by Thomas Arnold, D. D., head master at Rugby School, late fellow of Oriel College, Oxford.

A Collection of Private Devotions in the practice of the most ancient Church, called the Hours of Prayer, by the Right Rev. John Cosin, D. D., late Lord Bishop of Durham, 1 vol. 24mo.

The Complete Collected Works of Thomas Comber, D. D., late Dean of Durham, 7 vols. 8vo. Oxford Press. Aug. 21.

RUTGERS FEMALE INSTITUTE.

(238–240 MADISON STREET, NEW YORK.

THE next Academic Year of this Institution will commence on Wednesday, the 1st September next.

The Institute is divided into departments, so as to give about thirty scholars of the same grade to a teacher, thus making each room a distinct and select school. The course of instruction takes a range from infant school exercises to the highest English studies pursued in our colleges. The institution is furnished with an extensive chemical and philosophical apparatus, a library of reference, globes and maps. In its furniture and internal arrangements, special regard has been paid to the due support of the youthful system, and proper ventilation. The whole is under the charge of Charles E. West, A. M., Principal, and the following ladies: Misses Stanley, Thompson, Woodhull, Cooke, Vosburgh, Hoxie, Dorr, Starkweather, Kissam, Tibbs, Knapp and Allison. Misses Hubbard, Dunn, and Burdett, have charge of Penmanship; Miss Giraud has charge of the French Department; Miss Burr of Drawing and Painting; and Professor E. Ives Jr., of Vocal Music.

The prices of tuition are as follows: 7th Department, $4; 6th do. $6; 5th do $7; 4th do. $8; 3rd do. $9; 2nd do. $10; 1st do. $12 per term. Drawing, $6; Oil Painting, $12; French, $8—each extra. No additional charge is made for instruction in vocal music and the various kinds of needlework, to the latter of which, two afternoons each week are devoted. Ladies who may wish to take a course in chemistry or any single study will be admitted.

Applications for admission may be made at the Institute, or to any of the following gentlemen, who compose the Board of Trustees. Isaac Ferris, D D President, Joseph Hoxie, John H. Williams, Irad Hawley, Thomas Williams, Jr., J. K. Hardenbrook, M. D., Wm. H. Falls, J. K. Herrick, Thomson Price, George W. Betts, Jared L. Moore, J. Harper, Morris Franklin, Esq, W. C. Wetmore, Esq., S. L. Mitchell.

New York, Aug. 21—2t.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—ly.

CHURCH MUSIC.

JUST PUBLISHED, AND FOR SALE BY
J. A. SPARKS, No. 111 NASSAU-STREET,
A "MORNING SERVICE," VIZ.
TE DEUM AND JUBILATE, (IN A.)
BY WM. BOYCE, MUS. DOCT. Circ. 1760,
Adapted to the Liturgy of the Protestant Episc. Church in the United States.
With an easy arrangement for the ORGAN or PIANO FORTE, and an Explanatory PREFACE.
BY EDWARD HODGES, MUS. DOCT.
Director of the Music of Trinity Church, New York.

The work contains 18 quarto pages, with a handsomely engraved title-page. It is printed on the best music paper, and suitable in form to bind with other music.

Price 75 cents. A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies.

The trade will be supplied on liberal terms.

The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

August 14—tf

THE COLLEGIATE SCHOOL,

115 Franklin-street,

WILL be opened after the vacation, on Monday, August 30th.

Circulars can be obtained at the Bookstores of R. Carter, corner of Canal and Mercer-streets, and of P. Leavitt, 14 John-street.

FORREST & MULLIGAN.
Aug. 14—6t.$ Principals.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.
June 5, 1841. yr

CLASSICAL AND ENGLISH EDUCATION.

REV. MR. WATERS, Rector of Trinity Church, Lenox, Mass., is desirous of taking three or four young lads into his family, with the design of giving them a thorough course of Classical as well as English Education.

Lenox, as a place of residence, is highly reputed for the healthfulness of its climate, the beauty of its natural scenery, and for a moral and enlightened tone of society. It is very easy of access by the Hudson and Berkshire Rail Road.

REFERENCES.
Rev. J. M. Wainwright, D. D., 10 Hubert st., N.Y.
Rev. M. Eastburn, D. D., 5 Mercer street, "
Rev. E. Y. Higbee, 159 Chambers street. "
Rev. B. C. Cutler, 1 Sands street, Brooklyn.
July 24—11t$

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.* 178 pages 18mo, fine muslin.

IN PRESS,

And will be issued shortly, The FESTIVALS AND FASTS OF THE CHURCH. *Especially designed for the use of young persons.*

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to
JOHN W. MITCHELL, *Treasurer*,
or DANIEL DANA, JR., *Agent*,
Church Depository, 28 Ann street.
Aug. 7.

THE subscriber proposes to receive into his family eight young gentlemen. His principal object is the education of his own sons, on a plan which will unite in as great a degree as practicable the advantages of public and private tuition. As it will be his aim to constitute his pupils, as far as possible, members of his family, it is hoped that they will experience in his house all the comforts, and be enabled to cultivate the graces and charities, of home; while the variety of tempers and tastes to be expected among eight or ten young persons, will afford room for that spirit of self-sacrifice and self-control, and the development of those feelings which go to the formation of character. It is the intention of the subscriber to employ the best masters in the various branches of the most liberal education; he will himself be present during the time of their attendance, and will also assist his pupils in their preparations for their several instructors; the English department he will make his own peculiar charge. Upon the great subject of the religious training of the young persons entrusted to his care, the subscriber believes that he can give to a parent no surer guarantee than that they will share equally with his own children in his earnest, however imperfect, efforts and prayer, to bring them up in the "nurture and admonition of the Lord." SMITH PYNE.

For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug. 14.tf

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.

FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
Under the American Hotel.

I.	Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price	$21 00
II.	Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare.	10 00
III.	Heylyn's Life and Death of Archbishop Laud. plates.	5 00
IV.	Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait.	7 50
V.	Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. Id.	5 00
VI.	Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates.	8 00
VII.	Wood's, (Anthony A.) Athenæ Oxonienses, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf.	8 00
VIII.	The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells. 2 vols. pl.	10 00
IX.	Œuvres Complettes de Bossuet Eseque de Meaux. 12 vols. royal 8vo.	20 00
X.	The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl.	5 00
XI.	Dr. Henry Hummond's Sermons and Discourses. fol.	4 00
XII.	Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl.	7 50

(*To be continued.*)

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books*, containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.

July 31.

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26.

POETRY.

TO G. S. S.

BY REV. FREDERICK WILLIAM FABER.

I.

Dear friend! I have a dread and glorious home,
Just where two inland rivers gently meet,
And the young Cherwell's haunted waters come,
Isis, their queen, to greet.

II.

Far in the woodland heart of this green isle
To their own banks those streams are tinkling now,
Where many a holy church and gorgeous pile
Throng in to hear their flow.

III.

But I have yet another home as fair,
Though my sweet southern streams are far away,
And two wild mountain rills are meeting there
As musical as they.

IV.

And are there not Church thoughts and feelings here
Scattered, like flowers, on Loughrigg's sunny brow,
And hopes to bless and memories to cheer
In Rothay's summer flow?

V.

Yes—by a hundred streamlets' wayward turns
My heart hath spent some hours of Sunday rest,
And watched those pastoral things, the young green ferns,
Unbend from earth's cold breast.

VI.

O, for thine own dear sake those things shall be
Marvellous types and symbols of my vow,
And with their lessons dread soft love for thee
Shall mingle fondly now.

VII.

Often shall they in hours of pensive thought
Give up the secret charms that in them lie,
And all thy sacred image shall be brought
To fancy's yearning eye:

VIII.

The light, the power, the unsettled fires that play
Among the sleepless glancings of thine eyes,
Thy thoughts and things of beauty, which betray
The heart from whence they rise.

IX.

If in thy spring the gems of Heaven be set,
Like spotted fern-flowers in their first pale green,
O, shade them from the too bright world, nor let
Their fragile bloom be seen.

X.

So shall the gifted suns of summer tide
Their hidden power and loveliness unfold,
And he, that loves thee, with a pastor's pride,
Shall mark their autumn gold!

SOME PLAIN INSTRUCTIONS CONCERNING THE NATURE AND CONSTITUTION OF THE CHRISTIAN CHURCH; THE DIVINE APPOINTMENT OF ITS GOVERNORS AND PASTORS, AND THE NATURE AND GUILT OF SCHISM.

By the Right Rev. Alexander Jolly, D. D. Bishop of Moray.

The grand concern of the whole world is implied in that question which the young man in the Gospel put to our Saviour, St. Matt. xix. 16. "Good Master! what good thing shall I do, that I may have eternal life?"

This must needs be the desire of all rational creatures, (who cannot but wish well to themselves,) how different soever the way and means may be which they make choice of at present.

Thus, as soon as some of the Jews were convinced of their sin and error, in rejecting the Messiah and putting him to death, by St. Peter's Sermon on the day of Pentecost, in which he asserted the resurrection of JESUS, and that GOD had made him LORD and CHRIST, Acts ii. 36, they immediately ask him and the rest of the Apostles, ver. 37. "Men and brethren, what shall we do?" *i. e.* that we may be saved.

To which St. Peter answers, ver. 38. "Repent and be baptized." 1. Repent, *i. e.*, renounce and forsake all evil ways. In general, amend your lives; and, more particularly, retract your error in rejecting the Messiah, and repent of that horrible sin of shedding his innocent blood. 2. Be baptized. Baptism is, by our Saviour CHRIST's institution, the ceremony of initiating proselytes into his religion; a sacred rite, by which he will have all his disciples incorporated into one spiritual society or body, of which he is the Supreme Head. And then it follows, ver. 41, 42, "they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And, ver. 47, it is said, "the LORD added to the Church daily such as should be saved."

Here we have a description of the infant state of the Christian Church, which was now no longer to be confined to Judea, but to be extended through all places and ages to the world's end. It then consisted of above three thousand, incorporated by baptism into one society, under JESUS CHRIST their Supreme Head; their relation to whom they still kept up by continuing in the fellowship or communion of his representatives, the Apostles, in prayers and breaking of bread, *i. e.*, frequenting the holy Eucharist; which sacred society, as it farther increased, and spread itself into all parts of the earth, was thereby distributed into many particular Churches, under particular pastors and governors, yet keeping communion with one another, by retaining the essentials of the same faith, worship, and apostolical government.

Seeing then the Apostles, by the guidance of the Holy Ghost, were abundantly replenished with all useful knowledge, and able to instruct the world in all points relating to their salvation; seeing the direction they gave men, in this case, was to repent and be baptized; and seeing they that believed their word were accordingly baptized, and continued with one accord in the daily performance of religious offices; and seeing this collection of baptized persons is called the CHURCH, ver. 47, unto which the LORD added daily such as should be saved; it evidently follows, that the ordinary way to eternal life and salvation is through the Church, by entering into *that* society, and remaining a sound and lively member of the same, daily advancing in all holy conversation and godliness.

It must therefore be a matter of the highest consequence, to be well assured that we are members of the Church of CHRIST, that mystical body of which he is the Head; which he purchased with his own blood, and enlivens with his Spirit, and to which all the promises of the Gospel are made.

But forasmuch as there are variety of sects among us, all assuming to themselves that honorable name, and these being very different, if not contrary, to one another, and disagreeing in such points as are essential to the true Church, how shall the unlearned, persons of a common rank and ordinary abilities, be able to judge in this case?

Certainly their best direction must be the Holy Scriptures; and where they see modern parties disagree about the sense of any passage of Scripture, their safest way is to hold to that interpretation which is supported by the belief and practice of the first and purest ages of Christianity, handed down to us in the writings of the early Fathers of the Church, who had far better opportunities of knowing the sense of the Apostles than any can pretend to at this distance of time.

To assist such persons therefore in forming a true judgment in this important point, is the design of the following short treatise; wherein the nature and constitution of the Church of CHRIST, as described in Scripture (and primitive antiquity) is briefly inquired into; the lawful governors of it are pointed out; and the necessity of their commission in order to the valid administration of the Word and Sacraments, together with the consequent duty of the people to adhere to their ministry in holy offices, and so to keep up their communion with the Church, and CHRIST the Head of it, are laid before the reader in a plain and easy way.

In order then to distinguish the true Church from the many sects that have unhappily arisen, it is carefully to be considered, that the Holy Scriptures represent the Church, not merely as a sect, but a society. By *sect*, is meant a number of men professing some particular opinions or doctrines, but not united together under any particular form of government; such, for instance, were the followers of the several great philosophers, of whom every one professed the distinguishing tenets of his own particular leader. But, by a *society* is meant a number of men, united or joined together by certain particular laws, under the government of proper officers, who have power to execute these laws, and to punish the transgressors of them, in the way and manner prescribed by the lawgiver or founder of the society.

This distinction deserves *particular* notice; and it is to be feared, that the not understanding, or not adverting to it, is one great reason why many people have such imperfect notions of the Church, and make so light of separating from it. They think themselves only bound to profess the belief of such and such articles of the Christian faith, which they fancy is as sufficient to make them Christians as the believing the doctrines of Epicurus or Plato was sufficient to make one be called an Epicurean or a Platonist. But it is plain from Scripture, that, in order to be a Christian, one must not only believe the doctrine, but must likewise be admitted a member of the Church of CHRIST, and continue a subject to that government in it which was instituted by our blessed LORD the founder of it. Thus, as we have seen above, the first Christians continued steadfastly, not only in the Apostles' doctrine, *i. e.*, the true faith, but also in their fellowship or communion, *i. e.*, they adhered to their ministry in religious offices, as prayer and breaking of bread, and submitted to them as the persons whom CHRIST had commissioned to govern this spiritual society.

That the Church of CHRIST is a society, and not merely a sect, is evident from the names by which it is set forth in Scripture, and the things to which it is compared: there we see it called the *kingdom of heaven*, St. Matt. iii. 2. iv. 17; *the kingdom of God*, St. Matt. x. 7. xxi. 43; the *dominion of Christ*, Dan. ii. 44. vii. 14, 27; the *city of God*, Heb. xii. 22; the *house and household of God*, Heb. iii. 4. and Eph. ii. 19; and because this house is an holy house, in which he is more especially present, it is therefore compared to a *temple*, 1 Cor. iii. 16, wherein he is worshipped by priests and people. It is also called the *polity*, which we translate the *commonwealth* of Israel, Eph. ii. 12, and the *body of Christ*, Eph. i. 22, 23; to signify, that it is a spiritual incorporation or society, of which JESUS CHRIST is the Head, and all particular Churches are members.

This *kingdom, dominion, city, spiritual house, body*, or *polity of Christ*, had a being in the world under its own magistrates or rulers, independent of the rulers of this world, three hundred years together; and afterward, in the reigns of apostate emperors, who persecuted the Church; so that though it be a society *in* the world, yet it is not *of* the world; but is, in its constitution, distinct from all other societies upon earth, and provided by its adorable Head with government and laws of its own, which the kings and rulers of this world have not authority to intermeddle with, nor yet can the civil laws of any kingdom or country abrogate or take away. The civil and ecclesiastical authority are perfectly distinct from each other, and may very well exist the one without the other. There have been many kingdoms and empires in the world where CHRIST has had no Church; and, on the other side, the Church of CHRIST subsisted and exercised its authority and laws, in their fullest vigor, before it received any countenance or protection from the State.—Wherefore, seeing the Church of CHRIST is a distinct, duly constituted society, under spiritual governors and rulers, (of its own,) it is carefully to be inquired, who are those governors and officers, whom CHRIST, the Supreme Head and King of it, has commissioned and set apart to transact the affairs of it in his name and stead? the true government being as necessary to the Church as it is a society, as the true faith is to it as it is a sect. Indeed, though the true Church of CHRIST has, at different times, from the beginning of the world, put on different forms, and the same body, at different ages, appeared in different statures, yet, in all the dispensations of religion, this seems to have been essential to it, that its ministers should act by authority derived from GOD.

Of the patriarchal economy we have but little left upon record; but even during that period, as we read of sacrifices and ordinances of divine service long before the giving of the law, so we have reason to infer, from analogy of Scripture, that there was also a priesthood instituted to minister in these holy things; there being the same reason for setting apart men to personate or represent *Christ* the *priest*, as there was for instituting things or material gifts to typify or represent *Christ* the *sacrifice*. Accordingly, before the law, the priesthood seems to have been in the first-born, as not only the ancient Jews, but several Christian Fathers assert.* And these were the most honorable in every family, as being often kings, as well as priests. And it is rationally believed, it was this right which the first-born Esau despised and sold, and therefore is called by the apostle, Heb. xii. 16, "a profane person," as contemning so sacred a dignity; for which he was rejected by GOD, who confirmed this honor to Jacob. However, it is certain, that before the Levites were chosen to officiate about holy things, there were priests, young men,† (*first-born*, as some have observed upon the original word,) who were sent by Moses to offer sacrifice *before* Aaron's consecration, Exod. xxiv. 5.

The divine institution and form of the ministry under the law none can controvert. It is clear, that among the Jews all were excluded from meddling in holy things, but such as were particularly appointed and commissioned thereto. When GOD instituted the Levitical offerings and sacrifices, and other parts of his worship, he at the same time set apart a peculiar order of men to be administrators of them. So that the persons who were to *minister* were equally of divine institution with the *ministrations* themselves. Thus Aaron and his sons, and the Levites, were consecrated by the express command of GOD to Moses, Lev. viii., Numb. iii. 5, &c., and had all of them their distinct commissions from heaven; and no less than death was the penalty of invading their office, Numb. iii. 10. xviii. 7. Nay, GOD was more than ordinarily jealous of this honor, and vindicated it even at the expense of several miracles. Thus, when Corah and his company, (though Levites, and consequently nearer to the LORD in holy ministries than the rest of the congregation,) usurped the priest's office, GOD Almighty miraculously destroyed both them and their associates; and their censers were ordered to be beaten into broad plates, and fixed on the altar, to be everlasting monuments of their sacrilege, and a caution to all the children of Israel, that none should presume to offer incense before the LORD but the seed of Aaron, who alone were commissioned to that office, Numb. xvi. So also Uzzah was, by the immediate hand of GOD, struck dead on the spot for touching the ark, though he did it out of zeal to hinder it from falling; to show, that no pretence of doing GOD service can justify meddling in holy things or acting in things pertaining to GOD, without a special commission and authority from GOD himself, 2 Sam. vi. 6, 7. Saul, from offering sacrifice, (though he thought himself under a necessity of doing so,) lost his kingdom, 1 Sam. xiii. And King Uzziah, attempting to burn incense before the LORD, was judicially smitten with leprosy, and so excluded for ever after, not only from all sacred, but even civil society, 2 Chron. xxvi. 16, &c. A plain argument, that the sacerdotal is not included in the regal office, nor derived from thence, but is of a distinct nature and institution.

Now, (as St. Paul observes of the history of what befel the Jews, 1 Cor. x. 11,) "these things happened unto them for ensamples, and are written for our admonition," under the Gospel. And we may very fairly argue from the priesthood *then*, to that *now* under the Gospel. For as St. Jerome rightly observes,‡ what Aaron and his sons, and the Levites, were in the temple, such are the Bishops, Presbyters, and Deacons, in the Christian Church. And the Apostolical St. Clement, (St. Paul's fellow-laborer, Phil. iv. 3,) in his first Epistle to the Corinthians, (which he wrote to heal a schism that had broken out among them,) reasons from the Old Testament-precedents, as in other instances, so particularly in their form of Church-government, and the distinction of it into the three orders of High Priest, Priests and Levites, and their several ministries, which he proposes to the consideration of the schismatical Corinthians.

That there should be different orders of ministers under the Gospel, answering to those under the law, was prophesied by the evangelical Isaiah, lxvi. 21, (where GOD, speaking of the Gentile Church, says, "I will also take of them for Priests and for Levites."§) So that we may reasonably presume, there is a ministry under the Gospel appointed by GOD, as the Levitical was, and bearing resemblance to it, which none must take upon him without GOD's commission and appointment. "No man," saith the Apostle, Heb. v. 4, "taketh this honor to himself, but he that is called of GOD, as was Aaron;" which is a New Testament text, and relates to Gospel-ordinances. It is not said, No man *did take*; but, No man *taketh*; it is not said, He that *was* called of GOD, which might have made the passage applicable only to the Jewish dispensation; but, He that *is* called of GOD now under the Gospel; plainly implying, that no man under the Gospel dispensation should take upon him to minister Gospel ordinances, unless he be called thereto, according to the ordinance of GOD, as Aaron and his descendants were under the Jewish law. For, according to the same Apostle, Heb. v. 5, even "CHRIST glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee."

And indeed, if we would consider our Saviour's example, we should find that though he wanted no gift to qualify him for this his office, as having the divine nature inseparably united to his human, and giving sufficient evidence of his abilities when but twelve years old; and though the necessities of mankind called loudly for such an instructor, yet he would not enter upon his office till he was *externally* commissioned thereto by the visible descent of the Holy Ghost upon him; and by an audible voice from heaven, proclaiming him to be the Messiah, when he was about thirty years old. All the former part of his life he spent in a private capacity; doubtless to teach us that no internal qualifications, no good end nor intention, can warrant a man's exercising any holy function, without a divine commission. "No man," says the Apostle, (in the forecited text to the Hebrews,) "taketh this honor to himself, but he that is called of GOD, as was Aaron. So also, CHRIST glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee."

And here it ought likewise to be carefully observed, that though our Saviour had many disciples, yet none of them presumed to preach, or baptize, or perform any other sacred office, till they were particularly commissioned by him: "He first ordained twelve, that they should be with him, and that he might send them forth to preach," St. Mark iii. 14. These also baptized such as came to CHRIST: for we read, that "Jesus himself baptized not, but his disciples;" St. John iv. 2; that is, the twelve before mentioned, whom he ordained that they might be with him; yet, because they did it by his commission, he is said to have baptized, ver. 1. But he could not be said to have baptized, if the disciples had done it without his commission; because no man can be said to do what he does not actually do himself, unless it be done by some appointed by him for that purpose. Besides these twelve, "the LORD appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." St. Luke x. 1.

These two evidently distinct orders, of the twelve and the seventy, under our LORD, are all we meet with, whilst our Saviour was here on earth, who preached or administered in holy things; and these were particularly appointed and chosen by him; these and these only had commission from him on this occasion. But it is carefully to be remarked, that though these two orders of men had in their different capacities a commission from CHRIST to minister for and under him, yet they had no authority to commit that dispensation to others. While CHRIST continued with them they could not send any to perform those offices which he had committed to their ministry; that was CHRIST's peculiar prerogative, which he saw it not proper or expedient to impart to them so long as he continued with them. Thus he says, at the mission both of the twelve and seventy, St. Mat. ix. 37, 38, and St. Luke x: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Which words evidently imply, that he alone, who was the LORD of the harvest, had authority to send laborers into his harvest; and that he had given them no commission to send any for that purpose. Thus, while our Saviour was here upon earth, we see three orders of men ordained to minister in holy things, our LORD himself, the Shepherd and Bishop of our souls, as St. Peter calls him, Eph. ii. 25, and under him the twelve and seventy, who, though they had authority themselves to perform holy offices, yet had not the power of ordaining others committed to them; which gives much countenance and warrant to the Episcopal form of Church-government.

(*To be continued.*)

* See Selden's History of Tithes, p. 5, and Review, p. 451.

† Et misit Primogenitos. Cald. Par. and Vers. Arab. —Ante erectum Tabernaculum liturgia erat penes primogenitos. Beresc. Rab.

‡ Ep. ad. Evag. sub fine.

§ See Calder's Preface to his Letter on the Priesthood of the Old and New Testament. See also Dr. Barrow's Sermon on Psalm cxxxiii. ver. 16.

CONCERNING CONFESSION AND ABSOLUTION.

Concerning confession, Archbishop Usher has these words:—"No kind of confession, either public or private, is disallowed by our Church, that is any way requisite for the due execution of the ancient power of the keys, which CHRIST bestowed on the Church."

Concerning absolution, Bishop Andrews hath these words:—"It is not said by CHRIST, *Whose sins ye wish and pray for, or declare to be remitted*; but, *Whose sins ye remit*:—To which he addeth a promise, that he will make it good, and that his power shall accompany the power he has given them, and the lawful execution of it in his Church for ever."

And indeed the very same persons baptize for the remission of sins; and administer the Lord's Supper as a seal of the forgiveness of sins to all worthy communicants.

It is not water that can wash away sin, nor bread and wine; but these rightly administered, by persons truly authorized, and to persons duly qualified by faith and repentance. And thus absolution benefiteth, by virtue of the power which Jesus Christ has given his ministers. (John xx. 23.)

In short, our LORD having purchased the forgiveness of sins for all mankind, he hath committed the ministry of reconciliation to us; that having brought men to repentance, we may in CHRIST's name, and in the person of CHRIST, (2 Cor. ii. 10,) pronounce their pardon.

And this will be the true way to magnify the power of the keys, which is so little understood, or so much despised; namely, to bring as many as possibly we can to repentance, that we may have more frequent occasions of sealing a penitent's pardon by our ministry.

And now, if the sick person has been so dealt with as to be truly sensible of his condition, he should then be instructed in the nature and benefit of confession (at least of such sins as do trouble his conscience) and of absolution.

For instance: he should be told, that as under the law of Moses, God made his priests the judges of leprosy, (Lev. xiii.) and gave them rules, by which they were to determine who were clean, and fit to enter into the congregation, (which was a type of heaven,) and who were not clean:

Even so, under the Gospel, he has given his Priests authority to judge sin, which is the leprosy of the soul. He has given them rules to judge by, with authority to pronounce their pardon, if they find them qualified; for this is their commission from CHRIST's own mouth: *Whosesoever sins ye remit, they are remitted unto them.*

But then we dare not take upon us to exercise this authority, until sinners give such signs of a sincere faith and true repentance, as may persuade one charitably to believe, that amendment of life will follow, if GOD shall think fit to grant them longer time.

At the same time, therefore, that we are bound to encourage penitents earnestly to desire absolution, and to exhort them to receive the LORD's Supper, as a pledge to assure them of pardon; we must sincerely admonish them not to hope for any benefit either from the one or the other, but upon condition of their sincere repentance.

It will be proper, therefore, before absolution, and for more satisfaction, to ask the sick person some such questions as these:

Have you considered the sins which you have been most subject to?

Are you convinced that it is an evil thing and bitter to forsake the LORD?

Are you resolved to avoid all temptations, and occasions of the sins you have now repented of?

Do you verily believe that you shall not fall into any of these sins again?

If you should do so, will you immediately beg GOD's pardon, and be more watchful over yourself?

Will you strive with all your might to overcome the corruptions of your nature, by prayers, by fasting, and by self-denial?

Do you purpose, if GOD shall prolong your days, to bring forth fruits meet for repentance?

Are you in perfect charity with all the world?

Every Christian, whose life has been, in the main, unblamable, and whose repentance has thus been particularly examined, and who has given a satisfactory answer to these questions, ought not to leave the world without the benefit of absolution, which he should be earnestly pressed to desire, and exhorted to dispose himself to receive, as the Church has appointed.—*Bishop Wilson.*

CRUEL PARENTS.

It is without question that there are some parents who are much more unnatural and cruel towards their own children than Jephthah was towards his daughter. Sure I am, that all those who breed up their children in sinful and wicked courses, who train them up in the paths of unrighteousness, who take no care to instil into them principles of virtue and religion, who by their own wicked examples corrupt their lives and manners, who any ways contribute to, or take no care to prevent, the destruction of their souls, are guilty of much greater barbarity towards their children than it can be pretended Jephthah was. He, out of a wrong notion of the obligation of his vow, sacrificed his daughter to GOD; they, contrary to all the ties of nature and religion, do, as far as in them lies, sacrifice their children to the devil: he deprived his daughter of some few years of a short and troublesome life; they do all in their power to defeat their children of the hopes of a blessed and glorious eternity. He inflicts a temporal death upon his daughter, who had given her free and voluntary consent thereto; they expose their children to what can never be an object of a rational choice, infinite and everlasting torments. He sheds his daughter's blood out of an erroneous opinion, that he might thereby rescue his own soul from the guilt of breaking a solemn vow; they, by contributing to the ruin of their children's precious souls, do mightily increase their own damnation. He brings a calamity upon his daughter, which deserved to be bewailed by her and her companions for two months; they derive upon their children those judgments, which will cause bitter *weeping, and wailing, and gnashing of teeth* to all eternity.—*Bishop Smalridge.*

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March 6—tf

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EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by

JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

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